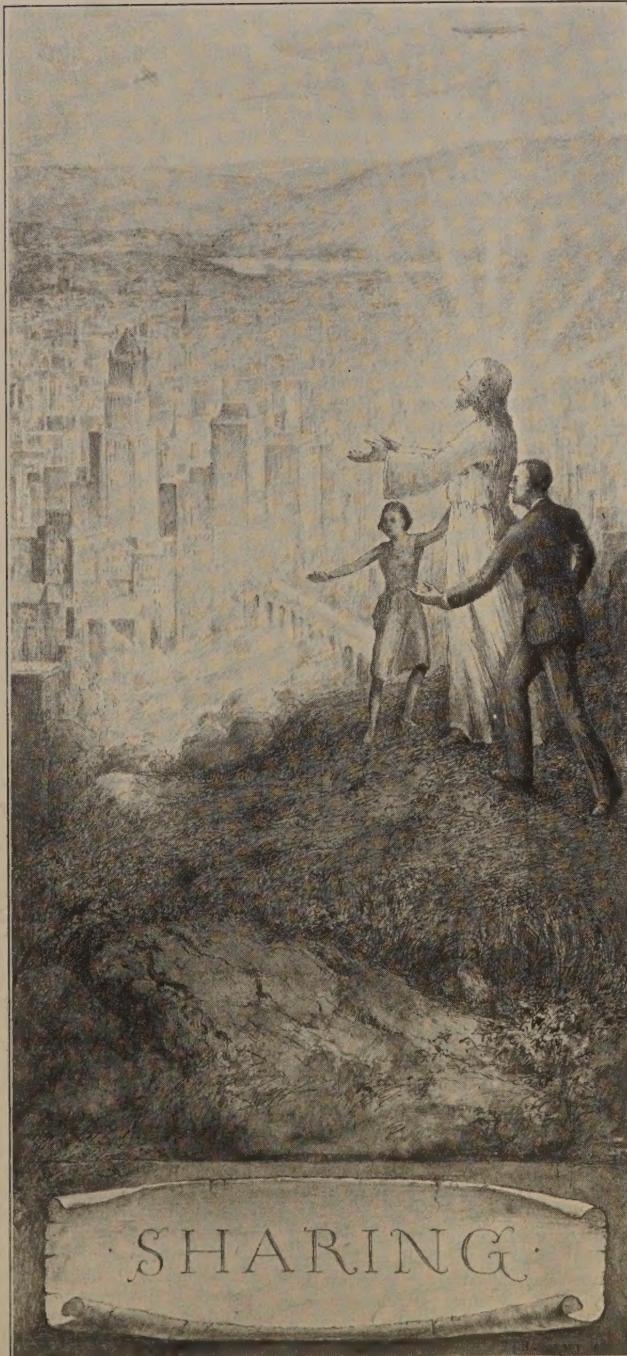


REFORMED CHURCH MESSENGER



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PHILADELPHIA, JANUARY 9, 1930

THE REFORMED CHURCHMEN'S LEAGUE

An organization for men's work in the Reformed Church in the United States has now become an actuality. For years organizations of this kind have been in active operation in other denominations yielding great benefits to all branches of Church work. At the Reformed Churchmen's Congress held at Harrisburg, Penna., November 21 and 22, 1928, at which more than 500 men were present, representatives of sister Churches addressed the meeting on men's work in their respective denominations. So impressive were these addresses, that the Congress took unanimous action overruling the General Synod to effect a permanent organization in which the men of the Reformed Church might unite in like manner to assist in our congregational and denominational activities. The Congress called upon the Executive Committee of the Laymen's Missionary Movement of the Reformed Church to prepare a communication for the General Synod. This committee made a report in which was submitted a tentative form of constitution for the proposed new organization.

The General Synod at its meeting at Indianapolis, Ind., in May, 1929, adopted the following recommendations brought in by a special committee to whom the overture had been referred:

1. That General Synod express its gratitude to the Executive and General Committees of the Laymen's Missionary Movement for the splendid work they have accomplished in the past.
2. That this Synod constitute the Reformed Churchmen's League as a duly authorized agency of the Reformed Church in the U. S.
3. That this league report to each regular meeting of the General Synod.
4. That this league work in co-operation with the Executive Committee of General Synod.
5. That this Synod approve the general spirit of the constitution and trust the good judgment of the Executive Committee of the Laymen's Missionary Movement to put it into final form.
6. That this organization be financed outside of General Synod's budgets.
7. That the Executive Committee of the Laymen's Missionary Movement proceed to set up this organization at a time in the future which they consider proper for the launching of this work.

By the terms of the constitution thus approved, the Executive Committee of the Laymen's Missionary Movement became for the time being the Executive Committee of the League. This committee met on July 23, 1929, at Wernersville, Pa., made a few necessary minor changes and then adopted the constitution by which action the Reformed Churchmen's League came fully into being. Further meetings were held with a view to bringing the league into active operation at an early date. Detailed studies by sub-committees and thorough consideration by the Executive Committee as a whole led to final action on Dec. 27, 1929, whereby the League was launched for service in the Reformed Church.

The work requires a secretary who shall give full time to its interests. To this important position the committee called J. Q. Truxal, Esq., of Lancaster, Pa. Mr. Truxal gave up his business some ten years ago to devote himself entirely to work for the Church. He rendered important service in the Forward Movement and in recent years has been engaged in helping finance the building operations at Massanutton Academy. He is a member of the Board of Foreign Missions and of its Executive Committee, and is first vice-president of the General Synod. He is widely known

throughout the Church and feels a deep interest in men's work.

The League invites the active interest of all men without reference to office in the Church or to occupation in life. Ministers and laymen alike are eligible to membership and service on an equal footing. The way is open for the organization of local units or chapters in the congregations where its influence and effort will be of greatest importance. The purpose of the League as set forth in the constitution is "to develop organized cooperative effort among the men of the Church for the work of the Church, especially in evangelism, stewardship and missions. The League may form within its general field of service special groups of men for the advancement of particular objectives."

The aim is to have in each congregation a local unit of the League, either a new organization or an existing organization, which will link up with the general body and carry out its purposes. It is free, however, to conduct its work as local conditions will best warrant.

A limited number of men of the Reformed Church are uniting in providing the funds for putting the League on a permanent footing. The League will make no general appeal for money in its own behalf.

At the meeting of the Executive Committee held on Dec. 27, Edward S. Fretz, of Pottstown, Pa., was elected chairman; Emory L. Coblenz, Esq., of Frederick, Md., and Judge D. J. Snyder, of Greensburg, Pa., vice-presidents; Harry E. Paisley, of Philadelphia, treasurer, and the undersigned, recording secretary.

—George L. Omwake.

MINISTERIAL RELIEF

A minister pastor of a large congregation on a good salary writes saying that he will not do anything for the Sustentation Fund. He will look out for himself. The laymen should raise that Fund.

Cain asked: "Am I my brother's keeper?" This man is not willing to help his brother. He knows that there are hundreds of ministers in the Reformed Church whose salaries are half or at least far less than he receives. He knows that they cannot lay up anything for old age. That they will be in great need of this pension. That ministers in all denominations are doing everything in their power to complete their pension funds. And yet he flatly refuses to do anything to help.

He will look out for himself. He will think and plan only for himself. He not only ignores the opportunity to help his brethren but he ignores the action of our Classes, Synods and the General Synod which adopted the Sustentation plan and asked all our ministers and people to raise the quota or five dollars per member. As the executive head of his congregation he refuses to do what he should do as their leader. Pastor of a large congregation on a good salary he proposes to look out for himself. This attitude needs no comment. Many ministers think that raising this fund is the laymen's job. But thinking so does not make it so.

Only when ministers and laymen work together can we hope to secure the best results. In another case a minister stood on the floor of Synod, waved a lily white hand on which there flashed a brilliant diamond and said, "My wife is wealthy, she will take care of me. Therefore, you must not expect me to do anything for this fund."

A Christian gentleman would have said, "My wife is wealthy, she will take care of me. Therefore, you may count on me to do everything in my power for my brethren in the ministry."

We mention these cases because they represent a small group of men, on good salaries, who have done nothing toward raising their quotas and who seem to have

no concern for the future welfare of our ministers and the good of the Church.

Over against these cases of smug self-satisfied indifference, we present a case of a minister very much concerned about raising his quota. We presented the cause to his people recently. At the close of the service a wealthy business man said to him, "Pastor, raise what you can on our quota and come to me for the balance." In another case the minister said, "You may present the cause to my people but because of our Church debt we can do nothing at present." We spoke to his people and a few days later the Board received a check from a member of that Church for \$2,500.

Wherever the minister opens the way we are getting results. The laymen are ready and willing to help if the preacher will lead. A number of congregations are just beginning to raise their quotas.

—J. W. Meminger.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Christmas season brought much enjoyment to the family at Phoebe Home.

The Christmas festival was held on Sunday, Dec. 22. Children from St. Paul's Sunday School, Allentown, Rev. E. E. Sensenig, pastor, rendered very impressively a Christmas pageant. The well known Christmas carols were sung. The festival delighted the members of the family and visitors present.

The Home was suitably decorated. Four trees, one on each side of open fireplaces, and white pine and hemlock and holly were freely used. A large Austrian pine growing about the centre of the lawn was lit with a string of colored electric lights.

Many gifts were received by the family. A short time before Christmas, Mrs. Rufus W. Miller and James Clark, both of Philadelphia, visited the Home and left a memento for each of our folks, also entertained them with Christmas stories and songs.

St. Mark's Sunday School, and Calvary Church, both of Reading, the W. M. S. of Mifflinburg, the Phoebe Circle, Zion Church, and the Loving Service Circle of King's Daughters of St. John's Church, of Allentown, sent numerous gifts to the members of the family.

Numerous individuals presented material and cash for Christmas cheer.

The Christmas dinner, turkey with all the trimmings, was furnished by Wm. Gangewere, a member of the Board of Trustees. Needless to say that our guests were delighted.

THE HALF CENTURY ANNIVERSARY OF OUR JAPAN MISSION

By the Rev. Allen K. Faust, Ph. D.

In the fifty years between 1879 and 1929 the Japan Mission grew from two members to fifty, spread Christian activities over Tokyo, Saitama prefecture and the six prefectures of northeastern Japan, and gave birth to the China Mission. The total number of Japanese workers at present is 245. There are 102 places of worship, 11 of which are self-supporting Churches. The Church membership is 6,371; the Sunday Schools number 106, having an enrollment of 8,672. North Japan College has sent out 1,960 graduates, and the present number of students is 992. Miyagi College has 1,007 graduates and 401 students. There are seven flourishing Kindergartens with some 350 pupils. It is probably correct to say that the present number of Church members must be multiplied by three in order to find the total of all who became members in our field, and the number of graduates of the two colleges ought to be multiplied by two to get the approximate number of young people that have been taught during these fifty years.

(Continued on page 29)

Published every Thursday at
The Schaff Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

CHRISTIAN EDUCATION DAY

The purpose of Christian Education Day is to emphasize religious education in the home and in the Church. Its importance can not be overstated.

Religious education is the effort to develop the religious in life. This is fundamental. Religion is not the whole but it touches the whole of life. It is not only the chart and compass of life but it is its wellspring and power. Without the religious, educational effort may be either powerless or perilous with power. A college professor said that he was uncomfortable in having a student in his class who was not a good man lest he use the power he was imparting to him in a perilous way. Morality is altogether inadequate in and of itself. We are living in a time of rapid strides in education. Religion must become a more vital power in it all.

The processes of religious education are many and varied. It is impossible to bound them. So few things are wholly unrelated to them. Religion must claim the intellect at its best, it must claim the heart in its tenderest and mightiest impulses and passions, it must claim our most exalted adoration and praise to God, and all must be based on a child-like trust. It must be a matter of the individual in his relation to God but it must also be socially expressed in terms of loving service. It is a matter of worship and it is a matter of work.

There are forces and powers within us that are not friendly to our religious life. These must be overcome by the positive expression of the religious. So many have not learned how. Compare the youth who grows up in the atmosphere of a Christian home and the Christian Church where religion has its natural, normal and joyous expression, with the youth who grows up in a home where all this is absent and where he is not brought into contact with the helpful training of the Church. A college student said, with tears in his eyes, that he wanted to be religious but the other students had such early religious training as to outdistance him and he was disheartened. In the best of Churches and in the best of homes this is all too imperfectly done, but the figures are staggering as to the large number of our youth who are not receiving even this training.

This Education Day should be so observed as to make us more skilful and efficient in this great common task. It should lead large numbers of us to desire more knowledge as to method and more genuine spirit and zeal in it all. It should lead to the formation of many leadership training classes in local Churches and communities. Our Sunday Schools must become more efficient through leadership. It should start many young people into higher education, not for self but for Christian service. It should bring us to a finer appreciation of the efforts of our higher educational institutions and their proper support. It must stir us all to bring more intelligence and training into our religion and more religion into all our educative processes.

—PRESIDENT HENRY J. CHRISTMAN.

Central Theological Seminary.

* * *

EDUCATION IN RELIGION AND RELIGIOUS EDUCATION

These two terms are not equivalent. "Education in religion" means that religion is taught as one of many studies in the curriculum. It is furnished through a department to which belong the Bible, history of religion, philosophy of religion, ethics, etc. "Religious education" means that all the departments of the school are conducted from the religious viewpoint and in the religious spirit. The so-called department of religious studies is, of course, included; but religious education is far broader and deeper than the branches of any department. The sciences, arts, and vocational studies have their religious significance and the teacher of the Church School need not be any less scientific, philosophic, historical, or literary, if he shows his students the religious values of his particular course of study. As teacher in a school of the Church he has a function to perform, though it may not be stipulated in his call, that is not expected of him in the schools of the state.

Religious education includes all the extra-curricular work of the school, as for example, chapel service, Sunday worship, Y. M. C. A. meetings, social fellowship on the campus, play and recreation; yea, the whole life of the school in principle and, so far as possible, in practice should be based upon the Christian view of life.

Furthermore, from the point of view of "religious education" the aim of the school is not primarily to teach subjects but to train men and women effectively and joyously to perform the functions of life. According to the Latin proverb, *we learn not for school but for life*. A student need not be less eager to master the studies assigned him while he is taught the more comprehensive lesson of living a complete life in the world to which he belongs. In other words, religious education is primarily functional; scholastic studies are a means to the making of life rather than to the making of mere scholarship.

The basic functions which a boy and girl in the schools must perform, when he becomes a man or she becomes a woman, are five-fold: (1) the domestic functions—life in the home; (2) the vocational functions—the doing of the things required by one's chosen form of work; (3) the social relations in the community—country, town, or city; (4) recreation and play; (5) the attitude and disposition toward God and man, i. e., the life, which for us is the life lived in the Christian fellowship, the Church.

This form of education is an ideal toward which the Church Schools should advance; no school has fully realized it. It may never be fully attained; but if we keep our eye upon the goal, we shall always seek seriously so to construct curricula, select teachers, conduct the whole work of the school that the ultimate purpose of Christian education may be fulfilled more and more.

—PRESIDENT GEORGE W. RICHARDS.
Theological Seminary, Lancaster, Pa.

* * *

"SHARING"

"Sharing" is a new note in Young People's Work. The adults of the Church have worked for young people: they have expected young people to work for the Church. They have, in few instances, learned to work in happy co-operation with young people.

Youth has been criticized unendingly and praised fulsomely and—seldom understood. And youth has gone serenely or tempestuously about its own business, paying little attention to the ravings of adults.

Now, however, adults are coming to realize that young people cannot be "held for the Church" by any scheme of contests or social or more or less juvenile activities. *Young people must be trusted with a real place in the program of the Church*, trusted to understand what the Church is really trying to accomplish in the modern world: trusted with increasing responsibilities as they are trained to increasing leadership skills. Young people and adults must learn to share in the work of the Church, even if it is easier at first for the adults to do that work alone, or to let the young people do it alone—and then criticize them when they fail!

The special project in sharing planned for Young People's Day and Week can be used at any season of the year. It emphasizes four phases of sharing: 1. Young People sharing with adults in the life and work of the Church; 2. Young People sharing with young people of other Churches; 3. Young People sharing with God in His plan for their individual lives; 4. Young People sharing Christ with others.

—C. M. B.

* * *

MYSTERIES MULTIPLIED

"Religion is outmoded," said a more or less prominent man the other day; "we are living in the age of science." And after starting with this dogmatic premise, it did not take him long to conclude that faith and prayer are relics of a day of ignorance and superstition, because there are no more mysteries worth mentioning and man has become so wise that he no longer needs Divine guidance. Well, it is true that *modern knowledge has for many killed the sense of wonder*. Dr. J. C. Carlile puts it thus: "Is there anything left to wonder at, now we know it all? The miracles of invention and discovery, the conquest of the air, the land and the sea, have created a different universe. The world is full of *things* and empty of *spirit*. Nature does not seem so intimate and kindly; we know so much

about it. It is all a matter of cause and effect, a sort of penny-in-the-slot machine, a marvelous growth out of next to nothing, worked up without any particular design or intention. In the early years of life we may marvel at the abnormal, the freak and the trick. We were amazed when a conjurer took rabbits or pigeons out of any empty hat and unwound yards and yards of paper from his mouth. Even that was better than not to wonder at anything."

Is it not our trouble that we become so accustomed to the rapidly multiplying marvels all around us that they seem to become the commonplaces of everyday existence, and we simply take them for granted? As we sat comfortably at home on Christmas day and heard the radio program from Germany, Holland and England as plainly as if the artists had been speaking, singing and playing at the other end of the room, how could any thoughtful person fail to realize the wonder of it all? Instead of solving all mysteries, *invention and discovery are really multiplying the mysteries*. Improvements in the microscope may show behind the atom and molecule the electron. But who can explain the electron or assure you that this is the ultimate essence of what men call material reality? At the other end of the line, the more powerful you make your telescope the further back you push the universe, enlarging it almost unbelievably and deepening the sense of awe and mystery with which all great souls will walk in such an illimitable ocean of space. In every department of human knowledge the real leaders tell us that a man gives the best evidence of his advancement when he has come to have the most adequate conception of the magnitude of his own ignorance. As Edison puts it, "We don't know very much—yet!"

Professor Harlow Shapley, Director of the Harvard Observatory, whose illuminating interview in the MESSENGER last year may be remembered, recently named ten great problems puzzling the astronomers of our time, as follows: (1) What is the cause of the perplexing oscillations of the earth?; (2) How locate the original home of the comets?; (3) Why does the sun rotate so rapidly?; (4) What is the source of energy of the universe?; (5) Is the universe "running down"—progressing to a heat death?; (6) What is the history of dust meteors?; (7) What about the "dwarf stars," 2000 times as dense as lead and so dim that they can be seen only in the vicinity of the sun; (8) What is the nucleus of our galaxy?; (9) Is the apparent recession of outside galaxies, at such terrific speed, a real motion or an effect of relativity?; (10) Have we now reached the outermost exploratory limits of the universe? It is possible that the largest telescopes built by men may at some future time enable astronomers to solve most of these puzzles; but if they do, be sure they will also uncover many other mysteries hitherto undreamed of. Or, coming much closer home, has our highly touted modern psychology really made man less of a mystery to himself? No, in the great school of life the best of us are only beginners. That is why the wise man will continue to pray:

"Lead, kindly light, amid the encircling gloom;
The night is dark, and I am far from home,
Lead Thou me on!"

* * *

A BIBLE THAT CAN'T BE INDEXED

Wouldn't you like to have an indexed Bible? Oh, you say, that's the very kind of Bible you have—you can look back to the last leaves just in front of the back cover, and find exactly how many times and where Abraham is spoken of in either the Old Testament or the New Testament, and learn precisely where to look for the Sermon on the Mount. Well, that is convenient. But it's not just the kind of index that would settle your questions when you are up against a big puzzle in life and would like to have some kind of "sure tip" on what you ought to do.

How those questions do press on us! Sometimes they seem trivial, but even at that you would like to have something distinctly clear-cut that would furnish a then-and-there answer and end uncertainty. Sometimes, on the other hand, these problems seem like life-and-death issues, and you simply must solve them. But after you have

hunted out a Bible verse that sounds like the conclusion of the whole matter, some theological wiseacre bobs up with another verse that appears to be looking in the directly opposite direction, and nothing is settled for sure, after all.

What a great comfort it would be if God had only given us a Bible that couldn't be switched into what looks like collision with itself when disputants get hold of separated parts of it! And how much plainer things would be if there were only one verse on each subject, or all the verses that deal with a single subject were put together on the same page. Then we might have an index which would point to the exact paragraph that answered each specific doubt or contention that men could raise over religion.

Suppose the young people were bothering about this old question whether it is right for a Christian to dance. How fine it would be to take down the Bible and turn to the index and hunt for the proper entry: "Dance, is it right to?" Or if father had an urge to get out in the Sabbath sunshine and knock a little ball around over hill and dale till the sun went down, he wouldn't need to sit around the house and bother his soul deciding to golf or not to golf. He could right away open to the index, "Golf, is it right on Sunday?" and the next minute he would either be out of the house rejoicing, or he would be conclusively settled down in his easy chair suffering all the bliss that rewards a conscientious martyr.

But there isn't any such question-and-answer index in your Bible or anybody else's. The reason is that *God didn't make the Bible that way*. And the reason why He didn't make it that way is, undoubtedly, that another kind of a Bible—that is to say, the kind we have—*must be the kind that is best for us*. And though it is bold business for a man's mind to undertake to explore God's mind, it may be possible on reflection to guess two or three ways in which a Bible that can't be indexed is a better Bible for us than one classified in codes and sections like a copy of the Revised Statutes—better even than a textbook on Systematic Theology, which if it had been given us by revelation would have cruelly infringed the prerogative of many generations of seminary professors.

For one thing, it required a book of inconsistencies and perhaps even of contradictions to encompass the fullness of God's truth. It is indeed confusing to the human mind to find the exponents of free grace quoting portions of Scripture that incontestably assert this liberal doctrine, while on the opposite side the dogma of unconditional election is supported by other utterances of Scripture which sound like excerpts from Calvin's Institutes. But the strong probability—a hearty faith might well call it a certainty—is that *both doctrines are valid portions of a truth*. God, so to speak, has to convey His truths into the narrow house of man's thought in small sections. Some day He will come by and show us how they were made to dovetail together.

But there are not only truths too big for us to handle, but also truths that have to be fitted into the right setting to be useful truths. Paul went out to preach among a people who thought they could keep on good terms with God if they went through scrupulously with a lot of observances; their spiritual attitudes didn't matter much. To set these folks right Paul had to tell them that they certainly couldn't be saved by good works—or what they had been taught to regard as good works. It was *faith*—something in the heart—that was necessary to save them. But James found a lot of lazy Christians who took that to mean that if they said the right formula beginning, "I believe," they were all right. These had to be told that without *works of mercy* they couldn't get into the kingdom of heaven. Of course, you might set out these distinctions formally in a synopsis of Christian doctrine. But you would never get either side of the case so burned into the memories of men as God effected by the device of making two of His servants say sharply contrasted things, which are both true in their own appropriate settings.

And finally a Bible of ironclad directions—"Do this; do that, a, b, c, d, e"—would be the end of God's man-making and women-making. This a, b, c, is for babes. It's the inconclusiveness of the Bible on a thousand practical issues which compels us to walk through this world with

eyes open and minds alert—forces us to be our own commentators on the Scriptures—to weigh, to determine—to apply the Word of God. "We may be no longer children," says Paul. And it is children only who can expect to be led by the hand and carefully told to step around puddles and not into them. If there are pitfalls in Saturday night dances and in Sunday games, we are counted on to have sense enough to avoid them without an indexed Bible at hand.

This strangely miscellaneous Bible that we do have compels us to search, reflect—as the prophet says, to "consider." Really it's a much better Bible than we could ever have made for ourselves. —NOLAN R. BEST.

WILL THE CHURCH FAIL?

Do the members of the Christian Church realize the momentous importance of the Disarmament Conference which is to meet this month in London? *Is it in the thought and prayer of our people, as it ought to be in this solemn hour?* We may be sure that the militarists are not underestimating its importance. Our professional fire-eater, Admiral Fiske, who has just regained the front page of the newspapers by his commendation of the notorious naval lobbyist, William B. Shearer, does not hesitate to say of this Conference: "*It is going to be the greatest game, played for the greatest stakes, that the world has ever known.*" We do not like the term "game," but we cannot question that all the powers of darkness will be arrayed against the powers of light, and that great gains, guaranteeing the future peace of the world, can come only through the influence of the Spirit of God upon human hearts. If ever there was a time when fervent and persevering prayer was needed, it is *now*. To trifle with an opportunity like this is inexcusable, when so much is at stake; it may even be infamous.

General Jan Christian Smutz, hero of South Africa, who has just arrived in our country, brings a very cheerful note in his prophecy that "there will be no more World Wars." The world-famed physicist, Dr. Robert A. Millikan, in his Presidential address before the American Association for the Advancement of Science, gladdens the New Year with a similar prediction that war is now in process of being abolished, chiefly by the relentless advance of science. Of course, Dr. Millikan is glorifying the pre-eminent service of the scientists. He reminds us that war has existed in spite of religion, philosophy, social ethics, and the Golden Rule, since the days of the cave man, but he declares that it will disappear like the dinosaur when, and only when, "the conditions which have given it survival value" have disappeared. And those conditions are disappearing, "primarily because of changes in the world situation brought about by the growth of modern science." Dr. Millikan discounts the fear of certain writers lest some bad boy among the scientists may some day touch off the fuse and blow this comfortable world of ours to star-dust. As a Christian, he puts his confidence in the thought that "the Creator has put some fool-proof elements into His handiwork, which makes man powerless to do any titanic physical damage to His universe."

In spite of these optimistic prophecies, we are reminded by Senator Borah in a recent article in *Collier's* that "never since recorded history have governments demanded of people such exorbitant sums for armaments as in these days." He says that, as a matter of fact, "*America leads the world in two things: in talking about peace, and in spending money for armaments.*" There are more men under arms today than at any time in the world's history. And in this year of grace, alas, the world will spend no less than \$4,300,000,000 for the instrumentalities of war—these "peace-professing nations which have signed a treaty pledging themselves never again to seek settlement of international controversies through other than pacific means." "Does it not all seem," asks Senator Borah, "like incipient insanity?"

In the joint statement issued by the President of the United States and the Premier of Great Britain, we find these words: "Upon the assumption that war between us is banished, and that conflicts between our military and naval forces cannot take place . . . distrust and suspicion arising from doubts and fears which may have been justified before

the Pact, must now cease to influence national policies." It is, indeed, a question whether we have the courage and devotion to translate these words into actions. As Mr. Borah puts it, "If we are proceeding upon the assumption that war is banished, is it possible to justify the maintenance of the largest navies the world has ever known? If we cannot bring our acts into harmony with our professions, the Peace Pact henceforth will be treated with contempt by rulers and leaders and utterly distrusted by the people."

The great thinker, Einstein, who is generally thought of as "an incarnation of pure intellect," recently allowed his heart to speak when he said: "I am an absolute pacifist. One of the main purposes of my life is to oppose the ancient European tradition of war. This is not the result of my philosophic thinking. *It is an instinctive feeling that possesses me. The murder of men is disgusting!*" Surely those who have the spirit of Christ in their hearts will want to dedicate themselves in this Pentecostal year to this great task of hastening a warless world. Let us not sin against God and man by failing to pray and work fervently and unitedly, so that the influence of the Church of Jesus Christ in ending war may prove to be invincible.

* * *

SHALL WE COMPROMISE WITH CRIMINALS?

Not long ago mutiny broke out in a great prison, inspired by life-termers who felt they had everything to gain and nothing to lose by a desperate break for freedom. After seizing the warden and a number of guards as hostages, the prisoners laid down terms which threatened instant death for the prison officials unless the desperadoes were allowed to escape. To this ultimatum the authorities of the State replied: "*No compromise!*" This decision was quite unanimously applauded by the newspapers. It was the only thing to do, they declared; *the majesty of the law must be upheld at any cost*, even if innocent men should lose their lives as a result. As we recall, the insurrection was suppressed after nine men had been shot into eternity.

We shall not enter here into a study of our prison system and how it fosters such horrors. We desire merely to expose the inconsistency of so-called journals of opinion, which in such a case are cock-sure that the government must not deviate by a hair's breadth from the path of duty nor yield by the fraction of an inch to the demands of law-breakers, but within a few days proceed to shed salty tears over the death of other law-breakers who defy the government of our country. In some of these newspapers we saw today glaring headlines telling how officers in the uniform of Uncle Sam fired without warning on poor, unsophisticated rum-runners, and after killing them, robbed their bodies of valuables, like fiendish ghouls, and then proceeded to "tank up" on the booze they found in the possession of their fallen victims. Those who read headlines only (and there are too many such, alas) can only conclude that officers of our government are about the worst enemies of society, and it is a mark of robust, broad-minded citizenship to hate and circumvent coast guards, enforcement agents and cops who are trying to do their duty.

One of our dripping wet papers is the *Philadelphia Record*, which frequently goes into spasms over the inhumanity of sworn officers of the law and yet at the same time sneers at the lack of law enforcement. In a more sober moment, the *Record* is moved to admit, however, that "the smuggling of liquor is a direct violation of the sovereignty of the people of the United States. The Constitution is defied by such smuggling. The laws and frontiers are contemptuously violated by it. Whether the 18th Amendment does or does not embody the true will of the nation, *it is incorporated in the Constitution as effectively as any section of the immortal document*. If the Coast Guard is assigned to the duty of preventing such violation of the Constitution and the laws, the Coast Guard has no choice but to carry out its orders, at whatever cost in bloodshed. The Coast Guardsman who orders a suspect to halt and be searched has no choice, when his orders are disobeyed, but to use force, even the extreme of force—shooting to kill. This is not theoretical; it is cold, hard practical fact, not to be dodged. But the question of real concern is simply this: *Are these killings a part of the price the na-*

tion is willing to pay for suppressing illicit traffic in liquor? And is the present definition of 'illicit', in the Volstead Act, the one by which this nation chooses permanently to be ruled?" Well, the answer is that the *Record* and a good many other people lend the weight of their influence to the idea that in this case the United States of America should compromise with criminals and meekly accept the terms laid down by conspirators and mutineers. This is not unpatriotic, according to President Nicholas Murray Butler of Columbia University, but a "higher lawlessness" which his academic mind pronounces truly commendable. What a queer doctrine! Since this is a democracy, all citizens have as much right as Dr. Butler to determine what they will include in the category of the "higher lawlessness". That way lies anarchy—and chaos.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE HONEYED PEAS

The daughter of Keturah came unto mine abode and brought with her three young women of about her own age, and she said, Father, thou dost always like to meet my Guests; these three are my Classmates, and we were graduated together from Colledge.

And I said, I am glad to meet thy Guests, and I hope that each of them is as much of a Comfort to her father as my own daughter is to me.

And the daughter of Keturah said, They be fine girls; but how any of them got through Colledge is not for me to tell.

And they said, We will not in the presence of thy father tell about thee.

So they laughed and made sport together, and I enjoyed their chatter.

And I said, I am confident ye are all Very Learned.

And they said: We've a vast and varied Knowledge, Picked up at a Famous Colledge, of Quadraticks, Hydrostaticks and Pneumaticks very vast; We are stuffed with Erudition as they stuff a Leather Cushion, all the ologies of the colledges and the knowledges of the past.

And I said, Far be it from me to question your attainments. My daughter knoweth some very learned songs that she learned in Colledges; do ye all know them?

And one of them said, We know some that she did not learn.

And I said, Sing some of them unto me.

And they sang: I always eat my peas with honey; I've done it all my life: It makes them taste a kind of funny, But it keeps them on the knife.

And I said, It is a brave song and well sung.

And they said, Doth not a song like that display the advantages of a Liberal Education?

And I said, It may be so interpreted.

And they said, Please interpret it thus, for we have little added evidence.

And I said, That song ye have sung doth illustrate the truth that matters of taste, concerning which de gustibus non disputandem, must now and then be adjusted to considerations of Practical Expediency. And as the science of Aestheticks which dealeth with matters of taste is the science of Correct and Discriminating Judgment, then the extent to which a Diet of Peas and Honey may be indulged is a question that calls for some Dialectick and Logickal deduction.

And the daughter of Keturah spake unto the others, saying, Now that thou hearest my Father's Erudition, it will surprise you less that I am so superior to the rest of you in learning.

And thus did they laugh and joke together, and I with them; for I seek to be of the same age as my children and my grandchildren. And I sometimes wonder if it be not in sharing the experiences of His children that God himself doth keep young.

Education Day Messages

EDUCATION DAY

By President Henry H. Apple

This is the day **par excellence** of interest in religious education. Education Day offers an unusual opportunity to minister and people to study and stress this phase of Church activity. There is no item in the program of a congregation that is more vital to its welfare than that of religious education.

The Board of Christian Education has given much attention to the problem as it pertains to the Church and has shown vigorous leadership in suggestion, encouragement and plan of procedure which has been helpful to individual congregations. A new inspiration has come and quickened the efforts of those who have co-operated in this important work. Commendable results are so evident that we are justified in contrasting the new method and new life in this day with the old of former times when it was attempted without definite aim or purpose and in a somewhat haphazard and inadequate form. It is gratifying to see this development in our denomination which enables us to maintain the distinctive feature which has always characterized us as an educational Church. With the co-operation of an increasing number of congregations the work of the Board of Christian Education promises a strong and healthy growth in the life of the Church in the new year.

Education Day has a special significance for the institutions of higher learning maintained by the Church for the training of Christian leadership. They have been the foundation of our denominational strength and an agency of the Church for the promotion of the kingdom of God. Even in mission lands a large portion of effort and expense is devoted to schools and colleges and the support of trained and consecrated teachers, because experience has shown that this is one of the most effective means of accomplishing the work of the Church. To answer the call of the world and adequately and efficiently to perform its tasks by striving to charge all education with the guidance of the religious motive, by training youth in an atmosphere thoroughly congenial to a sound religious faith and vital with the religious spirit, by discovering and developing the leadership that is to carry forward all its activities, the Church must depend chiefly upon its own schools, colleges and seminaries. Only as they are fitted to do the work for which they have been established, will the Church be able to fulfill the obligations of greater service.

In this close union, educational institutions expect genuine sympathetic interest and generous financial support from the Churches, and the Churches have a right to demand efficient service from the institutions. Rich indeed has been the service of these institutions in their contribution to the various activities of the Church and to life in general. Franklin and Marshall College welcomes Education Day and pledges full and earnest support to the work of the Board of Christian Education. Franklin and Marshall College, Lancaster, Pa.

WHY THE CHURCH MUST HAVE COLLEGES

By President George Leslie Omwake

The Christian Church and the Christian College, as institutions, have a common task. This task is the Christianizing of society. From the point of view of the Church, the college is one of various agencies by which its work is carried on. How

the Church came to set up educational institutions is easily seen. Religion without enlightenment is little more than superstition. Faith must be intellectually apprehended. Those servants of the Church whose duty it is to expound the gospel must above all be persons of knowledge and training. There are those who think that except for the professional training of ministers, the Church might rely on secular educational institutions—that education is education wherever it may be gotten. The great number of denominational colleges is evidence of the impracticability of this idea. However, there is incontestable ground for Church colleges quite beyond

fore, give instruction and training that will be especially useful toward this end.

A Church college that is the peer of any other in excellence will naturally draw students from beyond the borders of the Church—from non-Christian homes. To have this kind of young persons under its influence during the most impressionable period of life, gives the college a natural field for evangelization. A profound influence for good has been rendered by the Christian colleges of America in this very manner. These colleges have been the most effective means of leavening society with vital Christianity. What America owes to her Christian colleges from Colonial days down to the present cannot be estimated.

Ursinus College,
Collegeville, Pa.

TO EMERGE OR NOT TO EMERGE

By President Joseph H. Apple

Three very delightful young men, students of Victoria University, New Zealand, recently debated with three young women of Hood College. The subject was, "Resolved: that the emergence of woman from the home is a regrettable feature of modern life"; and the young men quite naturally supported the affirmative. It was a non-decision debate which was perhaps fortunate for the Hood debaters, for the young men came with a record of only one defeat out of sixteen debates at prominent colleges and universities throughout America.

The young men spoke earnestly and apparently from deep conviction though the two groups seemed at one in maintaining that wherever woman was part of a home, it should have primary not secondary place in her interest and affections. The affirmative maintained that where woman emerged from the home in holding a position or in pursuit of a career, this was practically impossible. All of this was instructive and highly diverting, and called forth echoes in the minds of the older folk present of arguments of an earlier day.

It seemed, however, that the day for stressing much that the affirmative contended for had not passed, but was called for anew by many conditions in our modern life.

Coincident in time with woman's enlarged opportunity has come an extension throughout the world of war, hatred, greed, envy, malice and material ambition. If there is to be a warless world in which peace shall prevail and good will among men abound, man must conquer his own spirit as he has not yet done, and woman's greatest and most lasting contribution to civilization shall consist in first conquering her own spirit and then in aiding man to conquer his. Man has been the pioneer in leveling forests, blazing trails, constructing railroads, building cities, but men have not made commensurate progress in the fine art of living together. And this art of living together whether as communities, races, or nations constitutes the true test of civilization. May we not look to the colleges for that type of education that shall produce as its best fruitage those fruits of the spirit: "love, joy, peace, meekness, gentleness . . . self-control"? How else may we justify the billions spent on plants and equipment, the hundreds of millions spent on maintenance, and the scores of millions of children and youth who are led to believe that somehow the pursuit of an education is worth while. It is worth while, but its real value lies not in economic advantage or social prestige as by-products.

We are living in an age of marvelous

A PRAYER FOR CHRISTIAN UNITY

O Master of the Galilean Way,
Forgive us for the vows we fail to
keep:
Forgive us that we so neglect Thy
sheep,
So idly waste this shining harvest
day!
Forgive us for the stumbling blocks
we lay
Along the paths by which men
seek Thee! Sweep
From our small minds the strife
that holds Thee cheap!
Break Thou the bread of life with
us, we pray!

What matter if we cannot under-
stand
The mystery of love that is Divine,
Nor pierce the veil! Dear Lord, our
faith increase
To know that, since our hands may
reach Thy hand,
Our lives are made all-powerful,
through Thine,
To heal a wounded world and bring
it peace!

—Molly Anderson Haley.

the practical demand for them. The real reason for them lies in the essential nature of religion and intelligence, an exposition of which the limits of this article will not permit. It must be conceded that a Church to be successful must have institutions in which its youth can be educated.

When we speak of the youth of the Church we mean the boys and girls that are growing up in the families making up the congregations. These youth have careers in view. They wish to go forth in the world and engage in useful occupations. They wish to be successful and even to achieve positions of influence and leadership in society, and the Church desires that they shall do so. But here they will be in competition with young people who will have received their training in institutions outside of the Church or of other Churches. If the Church will be fair to its young people it will provide schools and colleges that will yield as good education as can be gotten elsewhere. If it will be generous with them it will provide better education than can be gotten elsewhere.

But the Church has a further interest in its colleges than that of providing the best possible general education. The Church wants its young people to come forth from college with a zeal for the Christian life, and with such equipment as will make their zeal highly effective in Church work. Church colleges must, there-

mechanical and industrial expansion. The marvel of today soon becomes the commonplace of yesterday. Our children take for granted and use inventions and appliances that in our own youth seemed beyond the highest stretch of the imagination. Has man made a corresponding advance in the use of these inventions for his own and his neighbor's welfare? If not, may not the blame, or at least the responsibility be laid at the door of the colleges? To them we look for both leaders and leadership. May it not be that the educated woman was called to the kingdom for a time like this? When, taking her place beside man either in the home or in the wider work of the world, she may teach him by both precept and example that "he who ruleth his spirit is greater than he who taketh a city." For note that man alone can build a house, but it requires woman's help to establish a home; man unaided may construct a city but only with woman's aid can he create a community; he may assemble a nation; only with her by his side can he elevate it into a civilization. The human race cannot reach its highest possibilities half highly educated and half only partially so; we must educate the whole race, or perish by our very industrial and commercial prosperity. There is a deep need for highly and broadly trained women to restore the balance of our topheavy civilization; to relocate its center of gravity; to give true content and meaning to the achievements of this scientific age. It is to our smaller (Christian) colleges that we must turn for women of this type; for graduates, in ever larger numbers, who shall take seriously the obligations their opportunities have imposed, who shall be ready and willing to exercise all of their newly acquired powers in the spirit of Him who "came not to be ministered unto, but to minister."

That there are colleges who aspire to train women in this wise is a matter for profound thankfulness. The following quotation from Hood's opening vespers service of the year would seem to confirm this. Said the president in his message: "No course of academic training, involving the intellect, the sensibilities, the discipline of mind and body, would be complete without that challenge also to the will, and the highest religious motives, embodied in the desire to see and as far as possible to know God through His Son, Jesus Christ.

"The culmination of a liberal arts course of study must be reached in the spiritual approach to a Divine Redeemer. The revelation of God should come early and continuously through every avenue of study and through every phase of the atmosphere of college life. The teaching process in college, in whatever subject and by whatever method, should be permeated with the Christian spirit. No effort should be made, consciously or unconsciously, to confine religion to a department. While provision is made for instruction in the Bible, the instruction in this subject should be related intimately to all other lines of scholarship. Officers and members of the faculty are supposed to be positively committed to the ethics and religion of Jesus as necessary factors in an ideal educational process and product. Their appointment had reference to this commitment as well as to their power of leadership and their teaching ability. We believe that religion should not be separated from life on the campus or beyond; that the entire welfare of the student should receive official recognition along with the curriculum program as a vital means of character building. The whole institution should be organized to promote the development of Christian personality by every legitimate and effective method."

Students who have spent four years in such an atmosphere and have been privileged to pursue such courses of study, will enter the home carrying the noblest possible influence upon the next and succeed-

ing generations; and if she "emerge" from the home she will still give to it first place in her heart and life. We shall then find no occasion to regret her opportunity to receive an education in a Christian college.

Hood College, Frederick, Md.

THE PLACE OF THE CHURCH IN MODERN EDUCATION

By President Wm. F. Curtis

The problem of education in America is so involved and complex that even our leaders are failing to hold the confidence of many people. The various schools and systems that arise have their day and then pass away only to give place to other systems and other schools equally transient.

Recently, I have noticed, however, there is one thing in education in which there is almost unanimous agreement. No matter how we differ so far as details are con-

ly defective. One should be able to earn his bread, one should have certain power that may be scientifically measured, and one should have fame when the term is used in its better sense; but when one has all three, he is still far from being educated, for education deals with an organism whose real roots lie very much deeper than any of the above expressions or measurements of one's life.

Most seriously minded men who have struggled with this problem have frankly admitted that the Church must become very much more active in the field of all education than she has been in the past. They openly declare that the Church is the only unit in society which has the very thing to contribute which will deepen life even to its very tap roots and vitalize and energize the organism anew.

Here lies a definite challenge for our denominational colleges. Unless we accept this challenge and thereby deepen all educational activity in America, the commission and trust will be given to someone who will, for the age is insisting upon it. Witness the splendid efforts put forth in this field by our state universities in the central west.

Possibly it will help us in this tremendously difficult task to remember three words derived from the Latin language. Any teacher will deepen his effort in the education of his students, if he commits himself to the accomplishment of the thought couched in those three words,—*transmit, translate, and transfuse*. Is there any agency which should be in a better position to transmit the knowledge of the past than the Church? Yes, any educator who is familiar with his subject and has acquired the art of imparting what he knows, can qualify here. One need not be religious to transmit knowledge. When, however, we face the words translate and transfuse, we come to the real function of the Church. She translates what she has in the language of her day and age and above all else, she is the only agency which transfuses the living organism with her own life blood, making her efforts tremendously worth while and absolutely essential for the salvation of human kind.

Fortunately, many of our denominational colleges are resolved upon a definite committal to this work. To a certain extent they have always been doing this type of work but in the past fifty years it has been lost sight of and probably in some instances has been replaced by the tremendous external pressure to look upon the objectives of education as being wide, glaring and measureable by material standards rather than deep, vital and self-sacrificing. We are living in the day when we are swinging back to the early Greek conception of education, energized by the teachings of Christ.

Happy will that Church be which enthusiastically encourages and supports, in every possible way, this real work in the field of education.

Cedar Crest College, Allentown, Pa.

EDUCATION FOR SERVICE THROUGH CHARACTER

By Dr. Boyd Edwards, Head Master, Mercersburg Academy

The Church has a right to expect the educational enterprise which it fosters to exalt character as the supreme aim in educational effort and to inculcate the principle that character not only reveals itself but increases itself by service to the community. That principle of service to the community, as revealing and increasing character, begins right in the school and finds challenging and vital ways for development in the school and college. This is why Kipling calls "the life of a boy's" school a rehearsal for the life of a man." It logically follows from the above that the Church has a right to expect the administration of a school which it fosters

THE NEW YEAR

By Catharine Smith Brown

Ring out, ye bells, ring out the cheer
That heralds now the glad New
Year;

Sing out, glad voices, carol sweet,
For 'tis a New Year that we greet.
So rang the bells a year ago,
To greet the New Year, now grown
old;

So will this New Year pass away
With each succeeding night and day.

If when 'tis gone and we look back
Upon it as an open book,
And place our good deeds on a rack
And all our bad ones on a hook—
Do you suppose that we should be
Ready, another year to see?

Have we done everything we should,
And helped our neighbor as we
could?

Have we made living worth the
while,

Have we been practising our smile?
Or have we laid the hard tasks
down

And met each other with a frown?
Does each year mean to you and me
The best that we could do or be?
If not, then why not try our best,
And bring THIS New Year to the
test?

Meyersdale, Pa.

cerned, when we get below the surface we come closer together. It seems as though we were about ready for some leader to arise and set forth an educational platform to which more and more of us can subscribe.

This common ground calls for a "deepening" of our educational effort as over against the former tendency of "widening" it. For a long time education in America had to deal very largely with surface things. Unless one could see a thing with his own eyes or with a microscope or prove it mathematically, it was given very little consideration in any educational effort. Cleverness and skill were looked upon as the real objectives of education. The girl went to college to enable her to obtain three definite objectives, bread, power, and fame. These objectives were emphasized to such an extent that attempts have been made to measure the value of a college training in dollars and cents. Such material and mechanical measurement of education is unjust and misleading.

No age can ignore either bread, power, or fame, but our age is beginning to realize if there are no deeper objectives in an educational effort, the product will be sad-

to afford increasing opportunity and recognition to those teachers of youth who illustrate and interpret character as the supreme aim of educational effort.

That means that we cannot be satisfied, either for the sake of the Church or for the sake of the school, in interpreting character in any other light than that of some categorical imperative. Character must be judged by its social value. A thing is right or wrong because of what it reveals as to one's attitude toward the life round about him and according to its effect upon that life which he may influence for good or ill. It will never suffice simply to indicate character in terms of this current term "mores," the group custom, or the convention of the crowd or what a particular cross-section of any society happens to consider "the thing to do" at the moment. We must get back to some sanctions that have deeper roots than that. I believe the finest sanction has grown out of the deepest root that ever went down into the fertility of the mother-ground of life. That root is the principle of love as lived out in the service and sacrifice of Jesus Christ.

For that reason I rejoice that the communion service at the Mercersburg Academy on the first Sunday of December was participated in by five hundred of the school membership. I am happy to believe that that is a token of the answer which this school is making to the rightful and reasonable expectation of the Church which fosters this school.

The school has a right to expect from the Church, which fosters it, a real assistance in what is in some respects the most acute problem of the school and college today; namely, the selection of its incoming students. When the applications far exceed the facilities and hundreds must be turned away because there is no room for them, those who are admitted should be those who have the best right to come. How is that right to be determined? Upon what does it rest?

Dr. Henry Suzzalo, of the Carnegie Foundation, told the Association of Colleges and Schools of the Middle Atlantic States and Maryland at its recent session that "the intelligence test as a means of determining eligibility for entering college must be supplemented by a test of emotional sensibility and character." President Frederick C. Ferry, of Hamilton College, speaking on the same occasion said, "The most outstanding need in college today on the part of the student body is **lasting ambition**, and a scholastic aptitude test is not as valuable for determining eligibility to enter college as an **ambition test** would be if we could get it." I am very happy to believe that our group of seventy working boys making their way through this school by waiting on table have passed such an **ambition test**.

We should like to feel that pastors and teachers interested in the Reformed Church will help us to select our pupils by calling to our notice boys of outstanding ambition which is likely to last, and boys who are willing from the beginning of their school life to **pay the price that character costs**; clean, strong, steadfast, luminous character. If we can be sure that we are getting boys who have those characteristics we can guarantee a vital service through character to the community, both civic and religious, and to the life of the whole world.

Boys who think of school and college as the road for admission into a university club or a fraternity or a guarantee of getting seats for the big football games are not likely to contribute very much to a program like that suggested here. They will find as education develops, and not very far hence, that their chance of getting into colleges worth attending will diminish steadily.

Mercersburg, Pa.

A CHAPEL TALK

(Given to the boys of Franklin and Marshall Academy on Sunday Morning, December 15, 1929, by the Principal, Dr. Edwin M. Hartman)

In a few days you will return to your homes. Every year I receive letters over the holidays giving parents' impressions of their boys after a fall term at school. Some of you have been here for years,—some only months. Your parents should find some changes in all of you.

When you get home, at the end of this week, what will parents see that you have learned this fall? They have invested money, and hope, and faith in you. What returns will they see in you?

There will, of course, be a report of your academic work. It may be pleasing, or it may be disappointing. You may impress your parents with some show of Latin, or French, or mathematics, that you may have learned, but they may not understand much of this, and it might easily be in bad taste for you to display your gains in this way. There are other things which your parents will understand and which will make their hearts glad if they may see them in you.

THE NEW YEAR

By Leslie C. Beard

Hear the chimes ringing, 'tis the
midnight hour,
High up in the ancient, ivy-clad
tower;
Pealing a dirge for the dying old
year,
Mournfully tolling by eternity's
bier.

Out from the darkness a new year
is born,
Radiantly clad in the chill wintry
morn;
We'll bury the gloom, the doubt and
the fear
Deep in the grave of the dying old
year.

Hope surges strong as the new year
we greet,
Bravely we turn to new cares we
shall meet;
Back into darkness the old year has
gone,
Out from the darkness the new year
has come.

Hagerstown, Md.

Marcus Aurelius, one of the great Roman emperors, had many teachers. He studied many branches of knowledge—languages, mathematics, philosophy, law, etc., and studied very faithfully. But when he speaks of what he learned he says very little of these subjects. I have here in my hand a little copy of selections from his meditations. In the beginning he enumerates what he learned. Let me quote in part, not fully or quite literally:

1. From my grandfather, Verus, I learned good morals, and the government of my temper.
2. From the reputation and remembrance of my father I learned modesty and a manly character.
3. From Diogenes I learned to desire a plank bed and skin, and whatever else of the kind belongs to the Grecian discipline.
4. From Rusticus, I received the impression that my character required improvement and discipline.
5. From Apollonius, I learned freedom of will and undeviating steadiness of purpose, and how to receive from friends what are esteemed favors without being hampered by them or letting them pass unnoticed.
6. From Alexander, the Grammarian, I learned (you would expect language,

but note) to refrain from fault-finding.

7. From Alexander, the Platonic, I learned not to excuse the neglect of duties required by our relation to those with whom we live. (In other words, he means to say, I learned not to alibi.)
8. From Maximus, I learned self-government, and not to be led easily by anything, and to do what was set before me without complaining."

We note that all the things listed by Marcus Aurelius are qualities of character and not academic acquirements. Marcus Aurelius appreciated the more important things and acquired them so thoroughly that he ruled efficiently not only a great empire but also his own soul. Now, in like manner, let me name a few things that your parents should observe in you when you return at the end of this term:

1. They should find you a little more careful and a little less negligent in matters of habit and manner about the home.
2. They should find you more thoughtful, less self-centered, more considerate of others, more generous in your judgments.
3. Because of your intimate associations in your school life here they ought to find you a little more courteous, instinctively.
4. They should find you more grateful and more graciously appreciative of what has been done for you and of what you may receive.
5. They ought to find you somewhat more quiet and steady because of a more enriched mind in which you will find resources for satisfaction and pleasure, better than the distractions in which you earlier sought your entertainment.
6. Your parents should find in you more maturity and a better sense of responsibility. All of these qualities may be summed up in the one expression—more manly.

Schools and colleges have no departments devoted to the teaching of virtue. The qualities which I have enumerated are acquired as a by-product of honest academic work and of generous attitudes in your personal associations. For instance, Plato once said "God geometrizes." I want to assure you that every boy who does his geometry honestly and thoroughly will grow in integrity. Froude once said, "History is the Voice of God speaking to the world." Every one who studies history sincerely will see in the progress of mankind the guiding Hand of Divine Providence. Science is often spoken of as one of the books of God's revelation. Every one of you who studies science should thereby gain reverence. Playing fields should be a laboratory for the development of good sportsmanship and a sense of fair play which will carry into later life.

You have invested time and effort, and your parents have invested money and faith and hope in order that you may grow in all these things. May I express the hope that when you return to your respective homes you will give evidence of growth in the qualities for which these investments have been made.

Lancaster, Pa.

THE CHURCH AND HER COLLEGES

The pioneers in the Reformed Church made no mistake when they founded our colleges. In their view of the Church an educated ministry was essential to permanent progress. Who today would say that this was an error in judgment?

In more recent years higher education has become the goal not only of those who enter the ministry but of all who seek to live the fullest life. The young people in our Churches, in increasing numbers, will go to college. They will be college men

and women in the communities in which they live and labor. They will become leaders. The kind of leadership they will give to the world will depend upon the kind of training they receive. Obviously secular institutions cannot give them Christian training; that is the province and the duty of the Church. It has been well said that "secular education is only half an education with the most important half left out."

If our colleges are to meet the increasing responsibilities of this new and wider field of service it goes without saying that the Church must provide more generous support. Our Church colleges must continue to rank with the best in the land. We cannot ask our boys and girls to accept inferior training because the Church offers it. That would be suicidal; nor is it necessary. There is abundant financial ability in our Reformed Church to keep her colleges abreast of the times in all that is essential. We are able to do this and we ought to be willing.

Then too we ought to make a more earnest effort to secure the promising young people in our congregations as students in our colleges. Unless the young men and young women in the parsonages and Sunday Schools and congregations of our denomination attend our Church colleges our best hopes cannot be realized. The fact that less than half of the students in our colleges today belong to the Reformed Church may be a compliment to our colleges but certainly not to our denomination. Here is a distinct challenge to every pastor and congregation.

It is obvious that the supreme need of our colleges, for those who administer them and for those who teach in them, is to be assured that the Churches are really standing behind them and that they regard their work as primary and fundamental in the life and progress of the denomination. Our colleges cannot flourish without the loyalty of pastors and people. It must be a loyalty of the heart, deep-seated and sincere, a passion, an enthusiasm which constantly seeks ways and means by which to promote the welfare and increase the efficiency of these institutions of learning. If any college is not worthy of such support our whole-hearted loyalty will make it worthy.

—Charles E. Miller.

EDUCATION FOR CITIZENSHIP AMERICA'S GREATEST NEED

By Elmer R. Hoke, President, Catawba College, Salisbury, N. C.

Public interest and the gifts of philanthropy are largely monopolized in our day by scientific research. This is not at all surprising in view of the magnificent achievements and invaluable contributions of science. Yet a grave danger is inherent in this situation, namely, the danger that the necessity of education for citizenship in its widest sense will be neglected. Recently we have heard a proposal for a holiday during which all scientific research should be discontinued. This is not only impossible, but would be actually wicked. Nevertheless, the suggestion does call attention very forcibly to the fact that our civilization, if not "spiritually destitute" as a recent writer in the "Atlantic Month-

ly" asserts, is in danger of moving in the direction of such destitution.

Science is fast becoming America's god, and, unfortunately, the prejudice is getting well established in the minds of our young people in the colleges, that intelligent people are not religious. True, the greatest leaders of science come forward from time to time with expressions of their religious faith. But all too many of the teachers of youth are not great men of science, but merely "smarties," masquerading as scientists. Consequently, many of our young people who do not discriminate carefully are led to the conclusion that when one becomes intelligent he ceases to be religious. To show their own intelligence, they give up religion and at the same time declare their freedom from, and superiority

of the spirit." The Church, as such, should take an active interest in seeing to it that her colleges do not fall short in this, their high mission. That done, the Church should give her institutions such support that they may be distinctly first rate. We cannot be content with a Church college which couples with a superior spiritual development a shabby mental equipment.

December 31, 1929.

CHRISTIAN EDUCATION IN OUR INSTITUTIONS

By Dr. H. J. Benchoff, Headmaster, Massanutton Academy, Woodstock, Va.

The example and influence of the so-called "intellectually-minded" are evident today as ever, in all circles of society. Delightful people in many ways; clever, talented, capable, generous in their contributions to the joy and beauty of life. The pity of it often is that so great abilities should fall short of the clearer understanding, the desire to assume the deeper responsibility, the appreciation of that which, after all, is the mind of Christ. For this mind, whether in humility or glory, will duly conquer even the intellectuals. There is no other way.

Recently we had the privilege of observing again what was known as a "Christian home." We were impressed with the story—of the child—learning its Bible at the mother's knee, of the weekly Sunday School habit, of the family altar, of the rule in that home to put first things first, through a somewhat monotonous, prosaic, severe routine of home life. Doubtless there were little tyrannies in that home, from the slant of the intellectual, but they seemed to anchor the young lives that were reaching out into manhood and womanhood, the larger life. Here, too, was talent, skill, great promise—but the later days showed no signs of scoffers. No great difficulty in understanding the harmony of mind and matter, the relation of science to revealed truth.

The college is but a larger home in which the growing boy is trained, rather than the child. Why should there be any difference in laying the foundation? Basic facts do not change. Beneath all this complex structure in which we live there is a foundation of pious struggle and sacrifice that rings in our ears and we must hear, although many would be deaf to the story of the founding of this nation.

But they will listen and follow, if guided in all candor and courage. Students are hungry for the truth, the gospel truth. They, too, see the futility of this prodigal age. Common sense shows this, even though the restless spirit may not always heed. Our experience has been that young folks will hear the message. They hunger for it, but it must be delivered with the voice of authority and conviction, not that of doubt and evasion. The "durable satisfactions" are alluring, when a great teacher leads the way. And great teachers are what make a college and a life.

Remembering what our Christian educational institutions have done in the past 150 years to make America great, let us not now be subdued or misguided by the fine minds gone dizzy; rather let us hold fast to the things that are proven and be open-minded, even as others claim to be.

Young People's Day Messages

YOUNG PEOPLE SHARING WITH GOD AND HIS PLAN FOR THEIR INDIVIDUAL LIVES

By the Rev. Henry I. Stahr, D.D., President of the Board of Christian Education

Perhaps there is no more difficult problem for young people to solve than the

one which has to do with their future life work. It is frequently most difficult and puzzling to know what one might or ought to be or do. Some young people simply drift into their eventual occupations or vocations, allowing chance to decide their futures for them. A chance opportunity

for a job turns up and this circumstance proves to be the determining factor often with detrimental results. Others are entirely content to be governed by someone else's decision for them, giving little or no thought themselves to what they might be or do. Some try this or that

type of work for a while in the hope of finding something to their liking and thus waste much valuable time and effort before the momentous question of what one is eventually to do is decided. Many parents having set their hearts upon it make the mistake of pre-determining a vocation for their children and of insisting that a son or daughter follow a life work which they, as parent, have chosen. As a result much unhappiness eventuates from this kind of parental insistence. As a consequence of wrong choices there are many square pegs in round holes and many round pegs in square holes.

Some young people decide the matter of their future work in life from a purely selfish standpoint. They set forth to make money and take up this or that work in the hope and expectation that they will be handsomely rewarded in a monetary way, leaving the higher ideals entirely out of the reckoning. Still others strive very conscientiously to make the decision with regard to their life work but are much troubled about it and keep wondering whether or not they are choosing wisely and well.

It will greatly simplify the decision with regard to this all-important matter of one's future life work if young people can feel that they are conscientiously striving to share with God in His plan for their individual lives. If the question is sincerely asked, what does God want me to be or do in life, or how can I best serve God in my life work, the right decision will be greatly facilitated. Stewardship of life is far more important than stewardship of possessions. The thought, "Every man's life a plan of God" ought to govern all decisions in regard to one's vocation in life. Unquestionably some of us are fitted for one thing, others for another, and God has a plan and a place for us all. Whatever we do we ought to do it for the glory of God. Otherwise we have not made the right decision in life.

Hanover, Pa.

"SHARING" IS NOT "DOING IT ALL"

By Fred D. Wentzel

According to our democratic traditions, the so-called "average" man has the capacity to be educated and to co-operate with others in determining, in home and school and state, what shall be done and

what is the best way of doing it. As a matter of fact, however, the history of most congregations and of most young people's groups supports Carlyle's theory that a few heroes direct the course of events, while a vast number of non-heroes simply permit themselves to be borne along on the tide. In most Churches the fact cannot be escaped that only a very small proportion of the membership engages in any responsible activity. Frequently a small number of boys and girls carry double and triple loads, one person acting, for instance, as president of the Young People's Society, secretary of the Girl's Guild, teacher of a class in the Primary Department.

One of the most significant reasons for the small number of the "faithful" is illustrated in the story recently told by a pastor. "I had heard again and again that young people learn to do only by doing. I therefore attended a meeting of my Young People's Society, and, after assuring them of my interest in their work and my desire to give them every possible chance to express themselves, I invited them to take charge of the evening service the following Sunday. I had been interested in the testimony of several pastors that such a method of conducting an evening service had helped both to develop the young people and to solve the problem of evening Church attendance. Well—never again! They made such a botch of the service that I want nothing more to do with worship conducted by young people!"

When a person undertakes a new responsibility without adequate guidance, his first leadership experience is likely to be so unsatisfactory that he will shy away from repetitions. We may well ask whether it is wise to invite inexperienced persons to conduct a worship service, or to teach, or to engage in some other new activity without giving them counsel and help. It is seldom desirable that older, more experienced people should eliminate themselves altogether from the activities of younger, less experienced people.

YOUTH WILL SHARE

By Roy A. Burkhart, Associate Director of Young People's Work, International Council of Religious Education

For the first time in the history of the co-operating agencies of the International Council of Religious Education, youth will have a share in determining the goals of young people's work for 1930. Youth of Canada and of the United States will share in building a program for its generation. It will be a glorious adventure.

The Sharing Has Already Begun

Youth groups in hundreds of Churches and in scores of week-end conferences are thinking creatively about the great issues which face their generation. Many of them during the summer indicated what they thought should be included in a youth pro-

gram for "1930 and After." These have been recorded and will help to determine the goals of young people's work following the great convention at Toronto.

New youth groups are following a discussion outline, "Think with the Youth of America." The pamphlet faces problems and interests of youth, problems facing the Church and the community, and the problem of building a program that will meet the needs of youth and its generation. The outline provides for seven meetings.

Those using the materials are asked to make reports to the committee so that the thinking of as many youth groups as possible may be available to the program committee. A free copy is available to those groups that promise to make the reports. Additional copies will cost 15c each.

And Youth Will Share at Toronto

There will be two meetings for youth itself at Toronto:

The Christian Youth Council of North America is scheduled to convene June 23-27 and will thus include the first five days of the convention itself. This will be carefully delegated, including no more than 150 young people. All the co-operating agencies of the International Council of Religious Education and other youth



A Happy class group at Camp Mensch Mill



"Bill"—Student Council President, Camp Mensch Mill



The Camp Mensch Mill Director and "Dickie"

groups will have the privilege of representation.

Purposes of Such a Gathering. The main purpose for which this Christian Youth Council will be called together may be stated as follows:

1. To afford an opportunity for representative Christian young people to come together for the first time in a deliberative body for a sufficient length of time for them to face together, to think through together, and to work out and approve definite constructive proposals regarding the major issues facing Christian young people today.

2. To give consideration to and adopt the major goals for a joint program for the years following the convention. That is to say, this group will not give major consideration to choosing what these main goals will be, because there will already have taken place a large amount of discussion among young people themselves, but to developing plans for making these goals effective.

3. To give consideration to the detailed expression of these major goals. For example, if among the major goals the matter of world peace should be chosen, there still remains the very important problem of the avenues along which educational effort and promotional enterprises will be carried out. These will need to be considered very carefully at Toronto.

4. To make definite plans as to how the major goals and their sub-sections referred to above can actually become a part of the working, on-going program of the various youth agencies of North America as they function in the local Church, the local community, and in larger areas. It is believed that this last feature should receive a major amount of attention because in this way not only will the most effective plans be made out but the young people themselves will be enlisted in the carrying out of those plans.

The second meeting of youth at Toronto will be the Christian Youth Convention of North America. June 27-29 are the dates for this great meeting. There will be at least 2,000 young people from all parts of the North American continent at this conference.

The conference will consist of a mass gathering of young people recruited from:

1. The members of the Christian Youth

Council of North America. 2. Other young people who will be regular delegates to the convention. 3. Young people from Churches and communities who will find it possible to send delegates to the conference.

Both the delegated group and the conference above discussed were provided for in the joint action of the Young People's Work Professional Advisory Section of the International Council and the Interdenominational



A "Reformed Stable" made into a Young People's Society Meeting Room in rural Hungary

ence. It is expected that a large number will come from Toronto and the more immediate vicinity in Ontario and adjoining states.

The program of the conference according to present plans, will consist substantially of the following: 1. A series of worship services accompanied by devotional inspirational addresses by some outstanding leader. 2. Presentation of the goals adopted by the smaller delegated body and plans by which they may be made effective. Each goal would have a session devoted to its interests with provision for such features as these: a presentation of the subject by a young person; the division of the conference into smaller groups for detailed discussion; and an address by some leader interpreting the significance of that particular goal. 3. It is proposed that at the closing session there be a solemn commitment of the delegates to the common objectives agreed upon; it is planned that this be done by an official and formal signing of the scroll on which the united goals or objectives would have been suitably inscribed. This signing would have something of the impressiveness of the ceremony by which the Pact of Paris was signed by each representative walking up in silence and affixing his signature. In this case each agency will be officially represented by a young person and an adult who will walk up together and sign the scroll.

national Commission at the annual meetings in February, 1929.

NEW CRUSADERS IN THE PLACE OF OLD

By Charles Dobos

Perhaps few of you know that in the 13th century a number of crusaders went through Hungary marching on to war for the holy city, Jerusalem. And still fewer know that there were several among the Hungarian kings in that century who led great armies themselves in this crusade. No doubt a great number of these Hungarian crusaders were young men. These crusaders fought for a "place" and failed.

If we count all, there is an army of about 10,000 Hungarian Reformed boys and girls who have again taken up the banner of Christ. These modern crusaders do not fight for a place, but for a new life, for a new world order, under the leadership of an unseen but nevertheless most powerful leader—Jesus the Christ.

The old Hungarian crusaders fought with a sword. These modern crusaders fight with the Word of God, that is the "sharpest two-edged sword."

It was in 1927 that I was called by the great Commander, our Lord and Saviour Jesus Christ to become one of the officers in this army of the crusaders. I was trained in America in Reformed and Pres-



Charles Dobos, Director of Young People's Work for Hungary



Hungarian Reformed Crusaders with their flag on which appears
"I am not ashamed of the gospel of Jesus Christ"

byterian seminaries and universities and became the leader of the Reformed troop in Hungary in November, 1927.

I was in the crowd in Cleveland in 1927 at the big Christian Endeavor Convention when the motto was given out, "Crusade for Christ and with Christ!" and brought it over with me to this side of the ocean.

I was told that my duty would be to organize the youth of the 1,000 Hungarian Reformed Churches into troops, Young People's Societies, for the crusade. The task was tremendous. I felt very weak and there was nobody to back up this work financially. But He opened up the way.

In December of 1927 I was called to Holland to visit the Reformed Young People's organizations and work and collect some money for our work. It was a very cold winter, but I was received very warmly by the youth of Holland and got around \$2,000 to start with.

So the work started, and now I am happy to report that from the fall on there has been another officer in the Reformed troop to help me to organize: Petrus Kovacs (his name means Smith). He is a farmer boy of 27 and was called by Him just as at the time of the crusade a good number of the crusaders were called among the common folks. Most of our youth is among the farmers, so he has a big job.

There are real heroes among these new crusaders, boys and girls. I know of a boy who is an apprentice and has to leave his village at 3 o'clock in the morning in order to get in time to his working place. He is 16. He comes home in the evening tired, yet three times a week in the evening he is always in the Reformed Young People's Society. You should see him, how bold he is; and you should hear him, how he prays. He does not mind time and money. He is always on duty.

Should I tell you about a Reformed girl? Her mother is a saloonkeeper. Nevertheless she prays every evening and would not do anything in the morning before she read her Bible. Sometimes her mother opens the door of her room in the morning and calls in the half drunken men of the saloon who mock at her and curse her, but she will not close her Bible for such things. She smiles back at them, finishes her reading and tries to create a heavenly atmosphere around the saloon of her mother. Does she need courage to do this from day to day? Is she a brave crusader? Judge it for yourself!

In order that our crusading Reformed boys and girls might know the Chief Commander, Jesus our Lord, since the fall of 1927 from week to week we are printing the "Life of Christ" for them after the Y. M. C. A. edition of the "World Study of Jesus." This way they get to know Him with Whom they fight. They get to see clearly for Whom and for What they fight. This is a three-year study, and will end in 1930.

You all know very well that you cannot carry on a crusade without feeding the army, without supplying munition to them. How are we doing it?

We have a monthly paper. It is called "Ebreszto" (Alarm), and in this we give a four square program for every week in order to meet all the needs of our crusaders. We give the life of Christ in it, we stimulate their prayer life and give them good Christian games and plays. You know they need to play too in order to keep up the morale. Beside we give many other suggestions that we get from your paper, "The Way," and some other American youth papers. This "Ebreszto" is our grenade that we shoot out in 800 copies every month. (Perhaps Mrs. Balm will show you some sample of it.) This is not enough, yet it is a good start.

Of course crusaders should be unselfish and willing to help each other and especially other Reformed troops. This was the motive that carried me over to one of

the occupied territories of former Hungary to Yugoslavia last year. We made a propaganda tour there among the Reformed Youth of the Hungarian and German Reformed Churches and also went down to the camp in Dalmatia. The result of this help was that there are 12 newly organized Reformed Young People's Societies there now, some of the carrying on a very excellent work.

You, fellow-crusaders in America, are in some connection with the Christian Endeavor Headquarters, either through your denominational headquarters or otherwise. Here in Hungary the Christian Endeavor is not primarily and essentially a Young People's Movement. For this reason we are in connection with the Y. M. C. A. World Headquarters in Geneva through our denominational Reformed headquarters.

There are 25 regularly organized Reformed Young People's societies in our Church today but there are 60 other congregations where the new troops are just under organization. We use different methods in recruiting new crusaders.

We found out that usually it is very hard to get boys and girls into the army after they are 18. The best is to start with those over 18 and under 18. For this reason in many places older crusaders call together the boys and girls after confirmation, give them a party, speak to them of the crusade, its purpose, its Commander and its needs, and invite them into the membership of the crusaders, the Reformed Young People's Society. Another method is going to camp. Last year we had 1,000 boys, young men and girls in our Reformed camps. Many of them go home to their Church and start to organize their youth into a troop, a society. In district conferences we gather together the youth of five or six villages and challenge them for the crusade. Last fall an evangelist crusader, Mr. Teeuwissen, was over here with us to help. He was one of the Y. M. C. A. secretaries in Siberia during wartime. He helped 10,000 of our war prisoners to come home. Last November we made an evangelistic recruiting tour with him. Many thousands of people attended the meetings and got to know about the crusade of our Reformed youth.

Many times the Spirit Himself recruits the new crusaders. Let me tell you of two cases: A boy of 17 who worked in a bakery, the son of a Jewish father and a Reformed mother, a boy who was "sowing his wild oats," was invited to one of our Young People's Societies. He went to the meeting out of sheer curiosity and there he heard of our Chief Commander Jesus in a manner as he had never heard before. In a few months he became one of the most zealous and daring crusaders. His mother told that he was entirely changed. He has given up bad language

and bad company and reads his Bible every evening with his younger brother.

At another place there was a young girl of 17, engaged to a young man. On the last day of the year after a dance she dropped in to the Girls' Group of the Society—in most places in our Churches boys and girls have their Bible study separate—just for fun. There she was deeply impressed by the radiant life of the crusaders. She started to measure and judge herself and her bridegroom with the standard of these crusaders of the Chief Commander, Jesus, and decided that she could not and would not marry the young man, whom she could love only according to the flesh, but he was not a Christian with a Jesus standard of moral life. Now she is among the crusaders with the conviction that if it is the Will of the Chief Commander she will find her right partner with whom she can work and pray together for a common cause.

1. We need leaders, men with a sacrificial soul who do not care for the cost.

2. We are just trying to collect the money for national headquarters in the form of a Y. M. C. A. house in the big city of Budapest with 1,000,000 inhabitants. This would be the first Y. M. C. A. house in Budapest. You could appreciate what it means to live in a country without a Y. M. C. A. house only if you would leave America and would try to live in such a country.

We have issued cards called "1,000,000 crown card" and are seeking 3,000 men who would pledge such a card. It is fifteen dollars in American money if you could help a little to get up this headquarters house in Budapest which would mean unspeakably great and good influence in that big city and in the whole country.

3. We need "The Way" and other good literature that you have and that you are kindly sending to us at present.

4. The last but not the least we need your **earnest prayers** because we experience from time to time that prayer is the greatest unseen power.

Certainly you will ask: "Are your crusaders succeeding in the fight?" I am going to answer this question by reporting one of the victories of our crusaders. Here it is: "A year ago a Reformed Young People's Society was organized in a Hungarian village with 400 inhabitants. Before that the youth of the village went to the saloon—the boys to drink and the girls to dance. Now they go to the Young People's Society instead. Boys who played cards in the stables during the whole winter, began to study their Bibles in the same stables instead. As a result of it, the public opinion of the youth in the village was entirely changed, so much that after a year they decided that they would not go to the saloon any more. Soon after



"We asked the policemen of Budapest to crusade with us"

this decision the saloonkeeper left the village, because former supporters of this trade had deserted him for Christ."

Another great fight our crusaders fought in their own souls and won. If you would ask what is the greatest problem which Hungarian youth is facing today, one has to say it is the problem of Irredentism. By it is meant all kinds of effort to take back the lost territories of Hungary. This thought, Irredentism, has captured and fired the soul of Hungarian youth since the war.

Our crusaders had to decide what they would do with this thought. To take it meant to love their country with a "hateful love" and go with the Irredentists, who said that love of their country meant the hating and cursing of their enemies till they give back the lost territories.

Our crusaders were convinced that they should not love their country such a way and they have to fight this thought. They fought it and settled this question for themselves and said: "We want to love our country with a 'hateless love'." We

also are convinced that the mutilation of Hungary was a great injustice, but we leave the matter to God. Till He decides we want to work for our country, try to come together with the youth of the surrounding nations, exchange thought, pray together and seek for the Truth together."

If this is not an inner victory what is, then? We have and must have the hope for all final victory! Therefore, Brethren, Fellow Crusaders in America, lift up your faces and with love in your hearts and a song on your lips march on for Him!

NEWS IN BRIEF

A CALL TO PRAYER AND CONSECRATION TO ALL WHO LOVE OUR LORD JESUS CHRIST

(An urgent message signed by the officers of the Federal Council of the Churches and the presiding officers of more than a score of Protestant denominations.)

We profoundly believe that God is leading our nation and other nations toward an hour of destiny. Among lovers of righteousness and peace in all lands the hope now abounds that mankind may be delivered from the menace of war and preparations for war. The approaching Conference on Naval Armaments in London on January 21, 1930, may well be regarded as one of the turning points of history. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity it is a time of opportunity, and especially to those who have seen in Jesus Christ the way toward a warless world.

We look with deep gratitude upon the eventful years that have elapsed since the convening of the Washington Conference on the Limitation of Armament. On that occasion naval armaments were partially reduced. This achievement has been followed by the establishment of the Permanent Court of International Justice and by the negotiation and ratification of the Locarno Treaties and the Peace Pact of Paris. By the terms of this Pact 57 nations, including the United States, have solemnly accepted the obligation to renounce war as an instrument of national policy and have pledged themselves never to seek the settlement of disputes except by pacific means.

The time has come for the nations of the earth to do further honor to their pledges. It is not enough to profess peace. That has been done before. Peace must now be practiced. The issues of the London Conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow Christians in other lands in prayer and renewed consecration to the ideals of our Risen Lord. In accordance with the action taken by the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain we earnestly recommend that our pastors and the members of our Churches and congregations observe SUNDAY, JANUARY 19, 1930, as a Day of Prayer for God's blessing on the Conference.

Let there be throughout the Church a spirit of penitence and prayer. Let us condemn the mad folly of developing world policies upon the basis of guns and battleships. Let us proclaim with boldness the imperishable truth that righteousness, justice and security cannot be established by the violence of military might, and that enduring world peace can be achieved only

as nations trust one another and practice the virtues on which peace inevitably rests.

The calling of the London Conference has brought the peoples of the earth to another fork in the highway of human history. To the left lies the old way of jealousy, selfishness and unrestrained ambitious nationalism; to the right, the path of mutual trust, co-operation and brotherhood. The one leads to the practical repudiation of the pledges of the Peace Pact of Paris and to increasing reliance on the instruments of slaughter and destruction. The other leads to the practice of the ideals and spirit of the Pact and to increasing reliance on international co-operation, good-will and justice. Which road the nations take at the London Conference will depend on the spirit and the will of the peoples and their obedience to their common Father.

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the Conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves courageously to the cultivation of a Christian public opinion so strong that it will make possible the richest results from their deliberations. It is not for us to suggest the specific plans by which the objectives of the Conference may be achieved. It is ours, however, to create the atmosphere which alone will make possible the achievement of high and worthy goals.

Let us seek, as a nation, to know and to do God's will. Let us pray for God's blessing upon our President and our delegates to the Conference and also upon those of all the nations.

CHANGE OF ADDRESS

Rev. John N. Garner from Westminster, Md., to 124 W. Diamond Ave., Hazleton, Pa.

Rev. Wm. H. Shults from Hamilton, O., to 196 Cardy St., Tampa, Fla.

Carolyn Duelma Dunn, infant daughter of Rev. David Dunn, pastor of St. John's Church, Harrisburg, was baptized Dec. 31, at the home of her aunts, the Misses Diefenbacher, at Turbotville, Pa., by Rev. Walter R. Clark. The parents and the 4 little brothers, grandmother Robb and the 3 aunts were in attendance.

The Ministerial Association of Philadelphia and Vicinity, meeting every Monday at 11 A. M. in Assembly Hall, Schaff Building, Philadelphia, has the following program for January: 6, "The Minister a Pastor," Rev. C. B. Alspach, D.D.; 13, "The Fact of Sin," Rev. P. DeMeester; 20, "New York's Preachers," Rev. M. C. Rost; 27, "Our Foreign Mission Task," Rev. A. R. Bartholomew, D.D.

During the present pastorate, one or more of the 4 congregations of Carlisle,

Pa., rural Charge, Rev. D. A. Brown, pastor, was first each year to pay in full the Classical Apportionment in Carlisle Classis. The first year, Salem, then for 2 years, Mt. Zion congregation enjoyed the honor, and this year, St. Matthew's, Trinity, and Mt. Zion, in the order named, were the first 3 congregations in Carlisle Classis to pay first. Salem has now also paid, which makes the 4 congregations now paid in full up to Jan. 1, 1930.

Christmas was well and duly celebrated in every department of St. Paul's Sunday School, Sellersville, Pa., Rev. J. R. Shepley, pastor. The scheme of decoration was white trees against a blue sky with twinkling stars. The Primary Department presented a gorgeous pageant called the "Street of Hearts." The young people of the school presented Dickens' Christmas Carol under the able direction of Mr. Allen R. Hendricks and Miss Mary E. Althouse. Recently a junior choir of 36 voices has been organized by the pastor and, with the assistance of an orchestra, added much to the children's service. The junior choir sings once a month.

In the Jefferson, Md., Charge, Rev. Atwill Conner, pastor, the birth of the Christ Child was appropriately commemorated by the Bible Schools at both Zion's Church and at Jefferson. The service, "Worship at the Manger," was used with modification and the tableau, "Adoration," was added at Jefferson. Large audiences enjoyed the services which were rendered exceptionally well. The usual treat was distributed. Offerings for the orphans were fairly liberal. The Churches were very beautifully decorated. The pastor and his wife were kindly remembered by their people with an envelope filled with bills, besides many other expressions of good-will and love.

The candlelight and carol service held in Grace Church, Jeannette, Pa., Rev. R. S. Weiler, pastor, on Sunday evening, Dec. 22, was most successful, and was attended by 500 people. The entire auditorium was illuminated with 300 candles. Many requests were made that this be an annual service. The Church School rendered a White Gift pageant Christmas evening and the gifts were sent to St. Paul's Orphans' Home. The choir rendered the cantata, "The Prince of Peace," on Sunday evening, Dec. 29. Officers and teachers of the Church School were installed at a special service held on Dec. 29, at the morning service. The entire educational work is being reorganized, the first step being the setting up of a Board of Religious Education, which started to function Jan. 1. The pastor has enrolled as a graduate student at the University of Pittsburgh, taking his major work in religious education. 7/12ths of the Apportionment was paid in full Dec. 31. 14 members of Grace Church are new subscribers to the "Reformed Church Messenger."

The "Messenger" is grateful for the many and artistic holiday greetings received from its friends throughout the Church.

Seven congregations of the Olney section of Philadelphia are holding Community Week of Prayer services with sermon themes on Pentecost. The Rev. Edwin H. Romig, of Tabor Reformed Church, preaches in St. James M. E. Church Jan. 9 on "Pentecostal Power."

The Men's Bible Class of St. Paul's Church, Westminster, Md., Rev. John N. Garner, pastor, through a contest recently conducted, has increased its membership and attendance. This class on the evening of Dec. 2 entertained the Adult Department. Prof. D. W. Hendrickson, of the faculty of Western Maryland College, who is the teacher of the class, and Prof. F. G. Holloway, of the faculty of the Westminster Theological Seminary, were the speakers.

The Christmas season at First Church, Berwick, Pa., Rev. H. I. Aulenbach, pastor, was a season of splendid services. The annual Christmas program of the Church School was rendered on Sunday morning, Dec. 22. The pageant, "Tidings of Great Joy" by Verna Whinnery, was exceptionally well rendered with beautiful lighting effects. A large congregation was present at the Christmas dawn service at which time the Junior Choir conducted a candlelight caroling service. A much appreciated piano-organ duet was another feature of this service.

Among the families which have been most closely associated with the "Messenger" is the Neff family of Alexandria, Pa. It is a joy to receive holiday greetings from one of the sons of that family, who writes how greatly he enjoys what he calls "the splendid old Reformed Church paper," which has been coming into the Neff home ever since the "Messenger" was founded more than 100 years ago.

The fund for the salary of Miss Agnes Wolfe, teacher in the Bowling Green Academy, Ky., has received a most gratifying boost with the generous check of \$92.50 from Grace Sunday School, Akron, O. Rev. Orris W. Haulman, pastor, and Rev. Clarence Woods, executive secretary. This was a part of the White Gift offering at Christmas time, and will certainly gladden the hearts of the faithful workers in this school for under-privileged youth of the colored race in Old Kentucky. We sincerely hope that this generous gift may spur others to share in this labor of love. So far we have received \$292, and this amount of course, is insufficient to meet the salary of this faithful teacher.



Miss Agnes Wolfe, faithful teacher in Bowling Green Academy, who is being supported in her noble work by the gifts of "Messenger" readers.

CIRCULATION SPARKS

With the passing of the Christmas season, many pastors are now featuring the observance of Church Paper Day. This is a splendid way to start the New Year. The "Messenger" received in the homes and read by the membership of any congregation means increased denominational intelligence.

* * * * *

It is with gratification that we make the following announcement—the first of its kind to be made of any congregation within the bounds of the Eastern Synod. It is in regard to the achievement of St. Peter's, Pikeland, Pa., Rev. Lloyd M. Knoll, pastor. This congregation started the new year in the best possible way. The Consistory met, talked over the matter, and now, the slogan "The 'Messenger' in every home of the congregation" is with them an established fact. If you are interested in how they did it, write the pastor.

We congratulate pastor, Consistory and congregation and thank them heartily for their splendid co-operation.

* * * * *

Rev. Joseph Yost, pastor of Second Church, Scranton, Pa., has added twenty to the "Messenger" list of his congregation since December 14. This practically trebles the former number of subscribers. Pastor Yost has always been an enthusiastic and loyal supporter of his Church Paper. His sincere desire to have his membership become regular readers of the "Messenger" has led to his perfecting a plan which enables payment of the subscription price to be made with little effort. We hope to publish this plan in detail later. Sufficient to say at this time, the plan includes the combination of pulpit and weekly Church bulletin appeals assisted by a special instalment payment envelope. And THE PLAN WORKS!

The time and effort spent by this brother upon this method of securing subscribers deserves much more than the thanks we can express. A better appreciation would be to know that other pastors adopt the plan and join with Mr. Yost in enlarging the membership of the "Messenger" family.

* * * * *

We are receiving much "big talk" about the "Messenger." Now the "biggest" talk about the "Messenger" is . . . Subscriptions.

If the paper is the best it has ever been; if it is outstanding among the religious journals; if it is in a class by itself, then recommend it to your friends; urge it upon your membership; call attention to these facts on every hand.

Any journal, no matter how well edited, will fail if its subscription department is not kept running on high speed in co-operation with its ministerial representatives and friends.

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, on Dec. 22 at the morning service the pastor preached his Christmas sermon, and at the evening service the Rev. Shiro Takagi, of Japan, brought the message. On Monday evening, Dec. 23, the S. S. gave their Christmas program and each member received a treat from the big Christmas tree which was erected in the choir loft. A 7 A. M. service was held Christmas Day, with special music by the choir. The Church was lighted with candles and was very beautiful with its decorations. A good congregation was present to enjoy this service.

At their Thanksgiving service, the Missionary Society and Guild of St. John's Church, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, used the pageant, "Give Thanks Unto the Lord." It was thoroughly appreciated by a large congregation. Thank Offerings were: the Society, \$145; the Guild, \$40. Offering of the Mission Band at their Thanksgiving program was \$14. The Aid Society recently celebrated their 50th anniversary with a special service. The Christmas season was featured by the early service and the school presenting a pleasing program entitled "A Radio Christmas."

Rev. Oliver K. Maurer, pastor of St. John's Church, Red Lion, Pa., was surprised with a fine Christmas gift in the form of a substantial raise in salary. The Primary and Junior Departments of the S. S. presented a fine Christmas program on Sunday morning, Dec. 22. In the evening, the Church choir and main S. S. presented a very impressive pageant-cantata entitled "A Practical Christmas Gift." On Christmas morning at 6:30 a very fine service was held in which 9 were received into the fellowship of the Church and two babies were baptized. The pastor gave extracts from Henry Van Dyke's "The Other Wise Man."

At Heidelberg Church, Phila., Pa. (with which Bethany Tabernacle recently merged), Rev. A. Y. Holter, pastor, a busy fall season has been experienced, in which the

members have been greatly helped by the new deaconess, Miss Daly. An Every Member Canvass will be held early in the New Year, with emphasis placed upon the spiritual needs of the members. The urge will be better and more regular worship in God's House. Beginning Dec. 22, prayer will be held in the Church office for 15 minutes before the regular morning worship. Warren M. Ziegler, correspondent, writes: "This is to be a 'Power House' in addition to our regular midweek service, in preparation for our work in 1930, celebrating the 1900th anniversary of the founding of the Christian Church. What a wonderful opportunity before us! Are we going to make the most of it?"

Rev. W. S. Brendle, of Denver, Pa., represented our Church at the 11th annual meeting of the Advisory Council of the American Bible Society in New York City in December. Representatives of 24 denominations attended the meeting, reviewing the activities of the society during

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1929, and examining the budget of \$1,304,090 proposed for 1930. Over 11,000,000 volumes of Scripture in over 182 tongues were issued last year by this society alone. Doors of opportunity are constantly opened, but at least one-quarter of the income of the society must come from the Churches in order to sustain the budget. Our Reformed Church has an apportionment of \$5,000 for this worthy recognition, but unfortunately not all of it is raised.

Impressive Christmas services were held in St. Paul's Church, Westminster, Md., Rev. John N. Garner, pastor. The White Gift service was held Sunday morning, Dec. 22, and the pageant, "The Christmas Festival," was presented in the evening. Harbaugh's service was used Christmas morning at 6:30. On Dec. 29, 7:30, the choir rendered an excellent program of Christmas music. These services were very well attended. Offering for Hoffman's Orphanage was \$301. The pastor was presented with a gift from the congregation which approximated \$100. Holy Communion was celebrated Dec. 29; 8 new members were received. The Apportionment to Dec. 31 has been raised in full. Rev. Mr. Garner closed his delightful pastorate Dec. 31 and has entered upon the pastoral work in Emmanuel's Church, Hazleton, Pa. Prof. F. G. Holloway, of the Westminster Theological Seminary conducted the services Jan. 5.

Christmas services were held in the Stone Creek, O., Charge, Rev. H. N. Smith, pastor, Dec. 23. The cantata, "The Story of a Christmas Gift," was rendered by the choir and Sunday School, assisted by the orchestra which has been organized during the year. Offering, \$13.18, for the orphans. A similar service was held at Jerusalem Dec. 24. The service, "Star of Promise" and a pageant, "We Have Seen His Star," was presented to a packed house. Much praise is due the committee, Mrs. Raymond Hawk and Miss Helen Beitzel, who arranged the program. It was the best program presented here for many years. The decorating committee worked hard to make the Church beautiful with the use of different electrical effects. Six young ladies in beautiful costume presented the pantomime, "It Came Upon the Midnight Clear," in perfect manner. Offering, \$25.25, for the orphans. The parsonage was remembered with gifts of money from St. John and Zion Ladies' Aid, and the two Adult Bible Classes of Jerusalem. Two homes of the charge were saddened by reason of the passing away of Mrs. Chas. Feller and Gottlieb Kilcherman, both members of Zion Church.

In the Hough Ave. Church, Cleveland, O., Rev. A. V. Vondersmith, pastor, Rev. George Soerheide, superintendent of the City Mission, was the guest preacher at the morning service Nov. 17. The W. M. S. and the G. M. G. Thank Offering service was held Nov. 24. Dr. Daniel Burghalter gave an illustrated lecture on the work in Mesopotamia. Dr. William F. DeLong was the guest preacher at the Home Mission Day services Dec. 8. Dr. DeLong gave an interesting address at the evening service. Christmas pageant was given by the Sunday School Dec. 22, entitled "The King's Birthday." Offering for the Orphans' Homes at Fort Wayne and Greenville. The pastor and wife sent Christmas greetings to the members. Holy Communion Jan. 12. Pastor and wife were remembered with Christmas greetings and gifts. 7/12ths of the Apportionment was paid by Dec. 31. A Teacher's Training Class will be organized Jan. 13; "The Principles of Teaching" will be the textbook. Foreign Missionary Day will be observed Feb. 8. The average attendance in the Sunday School for the quarter, 180.

In Grace Church, Sioux City, Iowa, Rev. L. Harrison Ludwig, pastor, the Church attendance for December was a trifle below that of the 2 previous months. This was largely due to the fact that the month

opened with a blizzard. However, the average for the month was 63; the average S. S. attendance was 75. Christmas was celebrated with a series of parties held by the Junior G. M. G., Senior G. M. G., Grace Guild M. W. K. C., Junior and Primary Departments in the Sunday School. The W. M. S. presented a special Christmas program at its December meeting. The choir presented a program of Christmas music on Sunday morning, Dec. 22. On the same evening White Gift Christmas program was presented, including the Christmas story interspersed with Christmas carols. At the conclusion of the program, these gifts were given to a needy family in the Church. The groceries received amounted to about \$25; the G. M. G. collected about \$8 in cash for the same family. The congregation is now looking forward to the visit of Dr. Daniel Burghalter, of Tiffin, O., Western Field Secretary for the Board of Foreign Missions, who is planning to spend Sunday morning, Jan. 19, with our Church at Belden, Nebr., and the evening at Sioux City.

The last weeks in the Old Year were very busy ones in St. John's Church, St. John's, Pa., Rev. T. C. Hesson, pastor. In the latter part of November the Every Member Canvass was made with a venison dinner to the canvassers at its close. About the same time the Ladies' Aid Society conducted a 3 nights' bazaar in the social rooms of the Church, the net receipts being \$230. Good Literature Sunday was observed by a sermon by the minister on "Does It Matter What We Think?" in which reference was made to the "Messenger." The birth of Christ was fittingly observed on Dec. 22. In the morning the minister preached on "No Room in the Inn," and in the evening the Sunday School rendered their Christmas program. There were exercises by the children and a play by the young people entitled "The Kingdom of Love." The children received the usual gifts of candy and oranges and the orphans of the Church were remembered in the offering. In addition to gifts from individuals, the congregation presented the minister and his wife with a very beautiful Burl Walnut Davenport table. The season's festivities were brought to a fitting close on the evening of Dec. 29, when the C. E. Society of the Reformed Church and the Luther League of the Lutheran Church united in the annual candlelight service. There were addresses by Walter Benninger, Walter Williams and Rev. Joseph Shuster, and the entire program was most impressive.

In the Church of the Ascension, N. S., Pittsburgh, Pa., Rev. Henry L. Krause, pastor, an entire new heating system was used for the first time on Sunday, Dec. 22, after much inconvenience for 5 weeks. The furnace is a late model of a hot air system, operated by thermostatic control of furnace and draft with a fan driven air shaft. It was placed by the Stanton Heating Co., of Martins Ferry, Ohio. The Christmas exercises of the S. S. were held on Sunday evening, Dec. 22. Organizations gave the Church gifts in cash totaling \$530. St. Paul's Orphans' Home received a donation of 73 dresses and 72 waists from the Ladies' Aid, while the cash offering totaled \$120. The pastor received a generous purse. A candlelight pageant, built around various Christmas legends, was arranged by the pastor and rendered by the Intermediate girls with marked success. The early Christmas dawn service at 6:15 A. M. was exceptionally well attended. The pastor wrote his 12th pageant, calling it "Israel's Watchman." He was assisted in his presentation by Misses Florence E. Tipper and Martha Bode, 2 talented young ladies of the Church, who impersonated Joy and Sorrow gazing upon the cradle of the new born Messiah. These original services have become fixtures in the minds of many in the community, regardless of Church or creed.

In the Federated Reformed and Presbyterian Church of McConnellsburg, Pa., Rev. William J. Lowe, pastor, the annual Christmas service with the dramatization of the scenes of the Nativity, the adoration of the Shepherds and the Wise Men was given by the young people of the Sunday School in the Reformed Church, Sunday evening, Dec. 22. The beautiful scenic decorations, electric display, processional and recessional by candle bearers, bright Oriental costumes, and the special musical accompaniment of the trio of organ, piano and violin and the singing of the Christmas carols, made the service very attractive and impressive. The offering for the Orphans was liberal. The annual Union Community Christmas service was held in the Presbyterian Church on Christmas Eve with a large attendance. On Sunday evening, Dec. 29, the pageant, "Why the Chimes Rang," was presented in the Fulton Theatre by the young people of all the Churches of McConnellsburg to an audience of about 700 people. The scenic and lighting effects were in charge of the minister of the Federated Church. The annual Union Community Watch Night service was held in the Reformed Church. The Ladies' Mite Society of the Reformed Church has had the parsonage repainted, while the men of the Church had a like improvement made to the garage and barn, with the addition of a new steel roof.

In the Kannapolis, N. C., Charge, Rev. L. A. Peeler, pastor, as usual, the pre-Christmas weeks and days were very busy ones for pastor and people of the Kannapolis Charge. On Friday, Dec. 13, at 7:30 P. M., the pastor and wife entertained the 20 men who had been selected to make the Every Member Canvass on Dec. 15. This has become a fixed event and both the pastor's family and those who enjoy their hospitality seemed to enjoy the occasion very much. After the dinner was served, final instructions were given to the canvassers, the teams were selected and list of names given out. The indications are, that in view of financial conditions in Kannapolis, the canvass will be very successful. The Christmas program at St. John's was divided into two parts. The intermediate and senior groups gave a beautiful pageant, entitled "The Bethlehem Way," Sunday night, Dec. 22. The weather was very inclement and the pageant was repeated Sunday night, Dec. 29. This was the most beautiful pageant ever rendered at St. John's. The junior, primary and beginners' groups gave their program on Wednesday evening, Dec. 25, at 6 o'clock, and was also enjoyed by a large congregation. The usual treat given by the S. S. was handed out at this service and an offering lifted for the orphans. Both these programs were prepared by a committee consisting of Mrs. L. A. Peeler, Mrs. Robt. Dayvault, Mrs. Leo McCombs and Misses Della Peeler and Wilette Barger. The Christmas program at St. Paul's was rendered Dec. 24 at 2:30. This program included a pageant, "In the Light of Christmas," prepared and rendered under the direction of Misses Mabel McKnight and Elsie Deal. One of the elders of the congregation, who has attended every special program rendered by St. Paul's S. S. during the more than 43 years of her history, stated: "This was the best program ever rendered at St. Paul's." The usual treat was given out and an offering lifted for the orphans. St. Paul's has just completed the recovering of the Church and has installed two new stoves in the Church. The Every Member Canvass has also been made. Keller congregation has decided to use the duplex envelopes during 1930 and is making the Every Member Canvass. The Christmas program was rendered at Keller Monday night, Dec. 23. It consisted in music, special speeches and exercises by the children and a pageant. It was a splendid program and was well rendered. An offering for Nazareth Home was lifted. Margaret Evelyn Barnhart, infant daugh-

ter of Mr. and Mrs. L. M. Barnhart, died Saturday, Dec. 21, and was buried Sunday, Dec. 22. The funeral services were held at the home in charge of Rev. L. A. Peeler and the little body was laid to rest in Keller Cemetery. Mr. Stoner Kluttz, Esq., conducted the service and delivered the message at St. Paul's Sunday afternoon, Dec. 22, in the absence of the pastor, who conducted a funeral at Keller that afternoon. Mr. David A. McCombs and Miss Nann Hinson, both members of St. John's congregation, were quietly married by the pastor at the home of the bride, Tuesday afternoon, Dec. 24 at 2:15 o'clock. Only a few friends witnessed the service. The ring ceremony of the Reformed Church was used. After a brief honeymoon, the happy couple will be at home at Kannapolis. Mr. McCombs is the son of Mr. and Mrs. J. A. McCombs and Mrs. McCombs is the daughter of Mr. and Mrs. John Hinson. Both families are well known residents of Kannapolis.

Mrs. Nettie Ziegler Peters, beloved wife of Rev. and Dr. Joseph S. Peters, of St. James Church, Allentown, Pa., passed away suddenly on Thursday morning, Jan. 2, dying of a stroke of paralysis, while her children were at school and her husband was at his mother's home to visit her in her illness. The sympathy of a host of friends goes out to Dr. Peters and his children in his sore bereavement. The funeral services were held Monday, Jan. 6, at 1:30 P. M. in the home, and at 2 P. M. in St. James Church.

The mid-winter meeting of the Men's Social Union of Philadelphia and Vicinity, will be held Tuesday evening, Jan. 21, at 8 P. M., in Trinity Church, Broad and Venango Sts. Rev. Harold M. Carr, director of the Wesleyan Foundation and pastor of Asbury University Church, will deliver the address. The instrumental trio, Mr. Ray L. Ott, violin; Mr. Michael F. Scherle, cello; Mr. Remy A. Muller, piano, will supply the music. Entertainment will be furnished by Mr. Purves Pullen, whistler. Refreshments will be served at the close of the meeting which is for men only, and free to members of the Social Union and to non-members. A large attendance is requested. The officers of the Union are: Elmer A. Jacoby, president; Ralph E. Brunhouse, secretary, and Charles E. Miller, treasurer.

The pantomime pageant, "The Soldier of Bethlehem," by W. Russell Bowie, was presented in First Church, Phila., Rev. Harold B. Kerschner, pastor, on Sunday evenings, Dec. 22 and 29. The "Dust of the Road," by Kenneth Sawyer Goodman, was given on Sunday evening, Dec. 15. The contributions at the time of the White Gifts service, on Dec. 22, amounted to \$835. A fellowship supper, preliminary to the Every Member Canvass, was held on Nov. 21. This supper, attended by half the members of the congregation, was followed by a meeting in which consideration was given to the items in the budget of \$23,000 for the year 1930. A recent survey, conducted secretly by a resident of West Phila., brought to light the fact that, on the basis of membership, the morning service at the First Church is the best attended of any Church in that section of the city.

First Church, Royersford, Pa., Rev. A. O. Bartholomew, pastor, enjoyed a happy Yuletide. At the morning worship hour, Dec. 22, the pastor preached on the theme, "The Unseen Saviour." At the Vesper service, the choir rendered the cantata, "The Mystery of Bethlehem" by Rogers. Monday afternoon, the Primary Department held a Christmas party, consisting of a big program, games and gifts. Christmas Eve, the Main School favored with the pageant, "Great Joy," to the delight of a large audience. The Christmas story was portrayed in an impressive manner. The congregation and Bible School ushered in

Christmas Day with a carol service at 6 A. M. The pastor delivered a brief message on "The Nativity." Liberal offerings for the orphans at Bethany.

St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor, had a most encouraging Rally Day service on Oct. 6. On Oct. 27, the 10th anniversary of the Kingdom Missionary Society, Mr. H. C. Heckerman, president, was celebrated. Mrs. I. W. Hendricks, the wife of a former pastor, delivered a most inspiring address. Home Mission Day was observed in November, with a good offering. Christmas was celebrated in keeping with the traditions and customs of St. John's. The Church was beautifully decorated with white pine and rhododendron. The S. S. children reflected much credit upon their teachers by the manner in which they gave a beautiful pageant on Sunday night, Dec. 22. The 6 A. M. service on Christmas morning was no less beautiful, no less inspiring than former years, which is saying much. Again the offering for the orphans was more than \$300.

The Bethany German Reformed Church, Lawndale, Pa., Rev. G. A. Haack, pastor, had a wonderfully successful Rally Day on a recent Sunday, at which Mrs. Rufus W. Miller, the principal speaker, held the attention of the large congregation and especially of the children of the Sunday School, who were in attendance in goodly numbers. A missionary meeting was subsequently held at the home of Mrs. Miller in Overbrook, where contributions were made to the "Treasure Chest of the Loving Workers," a form of charity activity originated by Mrs. Miller for the amelioration of the many needy ones of our city. The pastor writes: "Mrs. Miller is always a very welcome guest in our midst because of the noble inspiration she imparts towards a living and active Christianity. We hope that she will soon grace us again with her presence."

The annual Thank Offering service was held in First Church, Greensboro, N. C., Rev. H. A. Fesperman, pastor, on Nov. 24; offering, \$177.40. A Christmas pageant entitled "The Sign in the Sky," was presented Sunday night, Dec. 22, by the choir, under the direction of Mrs. Edith Clark. The program by the S. S. children was given Monday night, Dec. 23, under the direction of Mrs. R. G. Troxler and Mrs. O. M. Rockett, superintendents of the Beginners' and Primary departments. Offering for Nazareth Orphans' Home. Every Member Canvass was made Dec. 8, the largest budget in the history of the Church being over-subscribed. 7/12ths of the Apportionment has been paid in full. At Christmas time the pastor's wife was remembered by the W. M. S. with a beautiful walnut telephone desk and chair. The Fesperman Bible Class presented the pastor with a check for \$50. A New Year's pageant, entitled "The Portals of 1930," was presented by the young people of the Church on Jan. 5. Rev. Shiro Takagi, of Japan, brought an interesting message Sunday morning, Dec. 22.

In St. Stephen's Church, Perkasie, Pa., Rev. Howard Obold, pastor, the Christmas services brought much joy and happiness. Offering, Bethany Orphans' Home, \$500. The Christmas evening service was repeated Dec. 29. The special interest in the service centered in the music and the decorations. "The Star in the East" was the service used, and was led by a Junior choir of 30 girls and 20 boys, in addition to the Senior choir of 36 voices. The Junior choir was vested and occupied the pulpit platform on both sides of a central passage way of electric candleabra that led to the manger at the foot of the altar. The Wise Men placed the gifts of the school in this manger. Two pianos, with Marion Miller and Evelyn Strouse at one, and Mrs. Cassell and Katherine Obold at the other, accompanied the organ in the

rendition of the program. The decorations were beautiful and chaste. The choir platform was changed into representation of Herod's Temple, with two massive pillars. Two tableau representing "Herod's Throne Room" and "Appearance of Angel to Mary," were presented. These were accompanied with appropriate music and readings. Especially appealing in the decorations were two panels 7x16, which were placed on the side walls, one setting forth the Wise Men on their journey, and the other, the Shepherds on the Judean Hills. These scenes were made by the young people out of colored cardboard with a crepe paper background. In addition a lighted tree, surrounded with miniature Nativity scenes, was placed in the Primary and Beginners' room. A lighted tree was placed on the lawn of the Church and an illuminated star in the tower.

The Christmas season was very fittingly observed in Grace Church, Easton, Pa., Rev. L. V. Hetrick, pastor. On Dec. 22, the Church School and the congregation united in a service of common worship. After the devotional period, in which all the departments except the Beginners joined, the departments adjourned to their own rooms where, in the presence of the parents and friends their departmental programs were offered. The departments from the Intermediate to the Adult joined with the congregation in a continuation service at which the pastor preached a Christmas sermon. At 4 P. M. the school and congregation again united in a White Gift service, the foundation of which was a pageant rendered by a group of young people, entitled "Great Glory." White gifts, fruits, flour, canned goods and wearing apparel were brought for the local Children's Home and the Santa Claus Exchange, and a cash offering was given for Bethany Orphans' Home. On Dec. 29, at the evening service, an augmented chorus choir rendered Schnecker's cantata, "The Hope of the World," to a large congregation, under the direction of Miss Eleanor Fraunfelter, chorister. This service opened with an organ recital by Mr. Leon Herbert Dunnell, instructor in music at the Northfield Seminary. The Beginners' Department held a Christmas party in their room on Dec. 26, which was attended by the mothers who were presented with gifts

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made by the children in the work-period of the school during the weeks preceding Christmas. The Senior C. E. Society again sent baskets of good cheer to poor families in the community and in all departments of the congregation the spirit of good-will was evident.

In Grace Church, Hanover, Pa., Rev. W. S. Harman, pastor, the White Gift service was held on Sunday evening, Dec. 22. The S. S. Orchestra played as a prelude, the overture "The Western World." The singing of Christmas carols with orchestra and organ gave a massive musical effect. Gifts of substance for the Hoffman Orphanage amounting to about \$150 were laid on the altar. Quite a number of members came forward in consecration of themselves to the services of the King, while 43 others pledged themselves to some form of definite service for the Church during the coming year. On Christmas Eve 49 of the young people went out into different sections of the community about the Church and sang Christmas carols until 10 o'clock. From 10 until 11 o'clock a lunch was served to these folks. At 11 o'clock the Christmas services were held. An attendance of nearly 200 spent this hour in prayer and song. Beginning after midnight, the bands of the city went out for about 2 hours with groups of singers, carolling in various parts of the city, so that Christmas was heralded in every section. The Christmas services of the elementary division of the Sunday School were held on Christmas night. The children gave a very interesting program under the direction of Mr. Hoke and his teachers. On Sunday evening, Dec. 20, the choir of 20 voices sang the cantata, "The Nativity" by Ashford. This was well rendered to an audience that filled the Church. With a spirit that promises greater service for Jesus, the members enter upon the New Year. The pastor and family received fine expressions of appreciation from the members individually and collectively.

Dec. 15 was a day of happy surprises for the members and friends of Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor. At the close of the morning service the pastor requested the congregation to be seated. Curiosity was transformed into amazement and rejoicing when he announced the presentation of a large, modern, 3-manual, 30-stop pipe organ, to the congregation by Mrs. Calvin Pardee, of Hazleton, Pa., in memory of her parents, Mr. and Mrs. William Warnick. Mr. and Mrs.

Warnick, up to the time of their deaths, were devoted members of the Church and the many who knew them rejoice that their names and memory are being perpetuated in this beautiful way in the Church they loved so well. After the congregation had somewhat recovered from its surprise, the pastor further stated that a companion instrument, a grand piano, had been presented to the congregation on the previous evening by Mr. and Mrs. Elmer F. Eberts, of Bethlehem. Mr. Eberts is an elder of the Church and a member of the music committee. These 2 splendid gifts are highly appreciated by the congregation and will be installed in time for the 80th anniversary of the founding of the congregation, which will be celebrated in October, 1930. They will make possible the full and free use of the splendid musical talent with which the Church is so liberally supplied.

125TH ANNIVERSARY OF HILLTOWN, PA., CHURCH

St. Peter's Church, Hilltown, Pa., Rev. J. E. Wildasin, pastor, observed her 125th anniversary on Oct. 20. The Lutheran and Reformed congregations united for this historic celebration. Dr. J. M. S. Isenberg preached the anniversary sermon at the morning service. At the afternoon service the sermon was delivered by Rev. Dr. George S. Kressley, secretary of Benevolences of the Lutheran Ministerium of Pennsylvania. At the evening service the following participated: Dr. Wm. F. Curtis, Revs. P. A. Behler, Z. A. Yearick, D.D.; C. C. Snyder, J. Leidy Yearick, J. E. Wildasin, the Reformed pastor, and Rev. Wilson S. Hartzel, the Lutheran pastor. The music was in charge of the choir directors, Mrs. Margaret Moyer, Herman L. Bishop and the organists, Miss Anna Eurich and Mrs. Clara Ruth. Special num-



St. Peter's Church, Hilltown, Pa.



Interior

of

St. Peter's

Church,

Hilltown, Pa.

Rev. J. E. Wildasin,

Reformed pastor,

and Rev. W. S. Hartzel,

Lutheran pastor.

bers were rendered by the choirs and by Marvin Ahlum, Stanley Kober and Edward Hull.

St. Peter's Union Church was organized in 1804. The first Church, a stone structure, was erected and dedicated in 1805, and continued to be the house of worship for the 2 congregations until 1874, when the present edifice was built. During the 125 years of the history of St. Peter's, the Reformed congregation has been served by 13 pastors and the Lutheran congregation by 10 pastors. The Reformed pastors were as follows: Revs. Jacob Senn, George Wack, John H. Gerhart, Henry S. Bassler, Jacob W. Hangen, Abram Berky, John Naile, Augustus L. De Chant, William R. Yearick, Henry S. Seiple, John O. Lindaman, Charles E. Heffleger and John E. Wildasin, since 1924. Nine sons have entered the ministry from St. Peter's Reformed congregation: Revs. Ephraim S. Scheip, deceased; Levi C. Scheip, deceased; Z. A. Yearick, D.D.; Henry Van Ommeran, William S. Hartzel, J. Leidy Yearick, Wm. F. Curtis, Litt.D., LL.D.; W. D. Yearick, deceased, and Harvey M. Leidy.

THE VISION OF TODAY MAKES REAL THAT WHICH WILL BE TOMORROW

Already we see it coming. We will be doing more things than ever before—such things as will make possible a richer life for all. We do not need more Churches, but better equipped and better manned Churches. The program has been growing and its standard has been raised. In most cases no additional assistance has been given to the one charged with carrying it out. We must be fair to those who labor and also give something better to the people who come. More people will come to the Church as fast as we set our house in order and make provision for them. With the world of business and education continually improving itself, those who have given themselves to the service of the Church demand that it shall also advance.

Let us give the matter our thought. The world yields to the best thought and we may encourage ourselves by the fact that it has often been found in the least expected of places. Man must find time to think if he would yield forth the ideal translated in terms of the practical. Jesus after careful thought did not attempt to do 12 men's work, neither did He attempt to do the work of 70. He had willing assistance. We be 12 and we are going to be the 70 at whose command in the name of Jesus evil shall lose its power and praise ascend to God.

Church work deals with human beings as they are made and as they live. We find that such an idea greatly widens the program of Churchly effort. This is our reason for holding conference with those who are most wholesome in their thinking and living. The policy of a Church improves when it is wrought out in the forge of the hard thinking of honorable men whose thoughts are unwarped by dictums which were never delivered by the Lord.

Religion is primarily a matter of life. Grace Church has not only preached services, but she is opening up the ways and means of service. Actually to serve and do are far better than just talking and often quarreling about it.

(The above is an editorial written by the Rev. J. Wallace Neville, Buffalo, N. Y., and printed in the Grace Reformed Church Bulletin, of which he is editor.)

PHILADELPHIA STUDENT NEWS

To eat lunch and have a Christmas party within one hour seems too short to be sweet. It wasn't for our commuters. How they caroled, played with their toys and just forgot that they are grown-up folks. And this was the first time some of them had done so with us.

Christmas greetings from students make one think. Here is one from a reticent one,

afraid to thank one personally. This one from a former student still grateful for a little encouragement before he had made friends here. Here are others recalling financial difficulties, mistakes in choosing friends, the social values of some home cooking and a romp with a dog, encouragement in examination time, problems or curricula, vocations, matrimony, everything, are reminding one of the many opportunities to help in this work.

At this point it is a delight to be interrupted to learn that one of our young men, George Oeste, a young people's and Boy Scout leader in the St. Matthew's Church, this city, has just heard that, in a group of 85 who recently took the examination for candidates for positions as high school teachers, he received the highest grade. Look out for these quiet fellows.

The Reformed friends of our work will gather here for an annual dinner on the evening of Jan. 16.

—Clayton H. Rauck.

REDEDICATION OF THE MAGNIFICENT ST. PAUL'S MEMORIAL CHURCH, READING, PA., DR. CHARLES E. CREITZ, PASTOR

After being reconstructed and refitted at an approximate cost of over \$100,000, St. Paul's Memorial Church, Reading, Pa., Rev. Dr. Charles E. Creitz, pastor, was reopened on Dec. 22, when special services were held. In the morning, the sermon was preached by Dr. Paul S. Leinbach, editor of the "Messenger," and the evening sermon was delivered by Dr. Charles E. Schaeffer, president of General Synod. Special music was rendered by the organist, Miss Emilie M. Strause; a quartet, Mrs. Mildred W. Huyett, Miss Mabel Panabecker, Norman Shirk and Stanley Roland; Mrs. Sarah D. Hauck, and the choir. Great audiences were present at both services, and all were delighted with the transformation wrought in this stately and beautiful edifice, which Dr. Leinbach characterized as "a remarkable achievement."

Considered in its day a handsome edifice, St. Paul's is now one of the finest Church homes in the city, or the denomination. The \$27,000 organ, choir stalls, chancel, reredos, furniture, ceiling decorations, lights and other attractive features have certainly effected a marvelous transformation in St. Paul's Church, the mother of a number of local congregations. In the front, steps now stretch across the entire width of the Church, 62 feet. This hard brown stone from the Hummelstown quarries came from the step approach of the Capitol at Harrisburg. Stone tracery over the doorways in front is an addition and made to fit with the existing stonework and designed along the lines of the medieval doorways of England. The front oak and glass entrance doors are new and the hardware is reminiscent of the best of the handwrought of England and France. Inside the front doors a fine spacious vestibule has been made possible. The vestibule has been paneled in white oak treated in an antique finish and carved with a band of tracery around the top. The floor is laid in random rectangular ashlar flagstone. At the north and south ends stairs lead to the gallery. The gallery accommodates 100 persons and is arranged in the form of two alcoves on either side of the tower, giving a view of the beautiful front window which was installed by the founders of St. Paul's. The main ribs of the ceiling are richly ornamented with gothic flowers in conventional patterns. The spaces between the ribs are embellished with gothic shields and flowers, adorned with the ecclesiastical symbols in the ancient Church. Between the gothic shields are placed ornamental plaques in flat painted decorations, depicting in symbolical ornament the historical emblems of the Reformed Church and the symbols of the Twelve Apostles. The treatment with felt has brought about perfect acoustic conditions. The decora-

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tions throughout are reminiscent of the medieval types of the 13th and 14th centuries. The side walls were treated in a rough cast plaster and are relieved by the windows, which were made more decorative by the addition of polychrome gothic ornaments in red, blue and gold. The seating arrangement has been changed to a center aisle and one on each side, with the pews extending to the walls. The floor was completely repaved in a taupe or greenish gray color. The old radiators were entirely discarded and the new radiation is under the windows and concealed in pockets, with the warm air discharging at the sill and the cold air intake at the floor. The heating method is the most up-to-date that can be had. The large crystal chandelier was removed and in its place are 2 rows of finely wrought iron lanterns reminiscent of the old gothic Church. The chancel was entirely reconstructed. All the paneling and woodwork is made in Australian and American walnut. The apse is now rectangular, terminating with ceiling to harmonize with the front arch. New organ chambers were constructed in such a way that a choir room is provided on the north side and a vestibule coming to both the Church and Sunday School was converted on the south side. The choir stalls will accommodate 25 singers. The woodwork of the chancel and reredos is finely and beautifully carved and reminiscent of the best work of its kind in England.

Memorials were presented as follows: the cross on the altar is in memory of Mrs. Alice Johnson by her children; the organ, a memorial to Mr. and Mrs. Jacob B. Fricker by their daughters, Mrs. Thomas G. Mull and Mrs. John J. Beaver; the pulpit, a memorial to Mary Reber Darby, by her husband, Myron G. Darby, and her parents, Mr. and Mrs. James C. Reber; altar rail, a memorial by Sarah Whitner Carrier to her parents; choir stall, a memorial to Josiah L. Acker by Mrs. Acker; stained glass in middle front door, a memorial to Isaiah B. Seibert by Mrs. Seibert and sons, Henry and John. The sacristy or pastor's room was furnished by C. Raymond Van Reed and Mary Van Reed Hoover in memory of their father, Charles L. Van Reed. The following gifts were

IMPORTANT NOTICE

to those who have ordered or contemplate ordering copies of the following named books:

"The Christ of Every Road"

By E. Stanley Jones

"The Holy Spirit"

By Raymond Calkins

"Pentecost Day by Day"

By Bruce S. Wright

"Some Exponents of Mystical Religion"—By Rufus M. Jones

"Sermons of Power"

Pentecost Series

We would advise that these publications have not yet come from the press. Our copies will reach us just as soon as these publications will reach any other book store or book dealer and we will ship orders the same day that the stock is received.

Board of Christian Education of the Reformed Church in the U. S.
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received: the Lord's Bible, by the Ladies' Guild, which also is furnishing the altar hangings for the various seasons of the Church year; the reredos above the altar, the W. M. S.; the 2 clergy seats to front screens, by Mr. and Mrs. Harry D. Whittner; the lectern, by Mrs. Creitz and children, George and Mary, in honor of husband and father; the baptismal font, by the Junior Dept. of the S. S.; the pulpit Bible, by the S. S. class of Mrs. Ella Smink Thompson; stained glass in middle front door, by the S. S. class of Mrs. Mary I. Strause; the stone tracery panels above the front doors, by Wm. H. De Chant; the money for the choir robes and caps and the handsome pulpit gown for Dr. Creitz was contributed by a number of the members of the congregation through the effort of Mrs. Elmer Hoffmaster. Clifford R. Lyons has presented a vacuum cleaning machine. The first pipe organ, used for over 50 years, was the gift of Isaac McHose, and was one of the best organs of its day, as the new organ is one of the best that could be purchased today. Two ventilating units have been given by Wm. H. De Chant and his two sons, Fred and Miles. The architects of the job have contributed a substantial part of their commission to the congregation. The window in memory of Peter D. and Mary M. Getz, in its reconstructed form, is the gift of Miss Viola Getz. Umbrella stands are the gift of the Miller Missionary Guild. St. Paul's Church is deeply grateful to its many benefactors. The architects, Miles B. De Chant and Claude B. Mengel, members of the Church, made the plans and supervised the work.

On Dec. 23, at 8 o'clock, an organ recital was given by Henry A. Seibert, assisted by Leon Hoffmeister. On Wednesday, Dec. 25, Christmas Dawn services were held. The S. S. held its Christmas services Dec. 26 at 7 P. M.

PROVING CHRISTIAN FELLOWSHIP

A REALITY

"We are not divided. All one body, we." So we sing in the old hymn of the Church, and even as we sing, the mockery of our divisions seems to justify, or at least furnish some excuse, for the finger of scorn so often pointed at the Christian Church by those on the outside. But what boundless cause for gratitude there is in the fact that this ideal is fast approaching realization. Two fine demonstrations of the truth of this statement have recently been given, in both of which the Freeburg Reformed Charge, Rev. W. S. Gerhard, pastor, figured prominently.

In Union Township, Snyder County, are three Churches, all open country Churches, in rather close proximity. Two of these are evangelical, and known as the Witmer Churches, of which Rev. J. P. Sheesley is the pastor. The other is the Verdilla Reformed. The two pastors combined forces for a period of two week's evangelistic effort, Oct. 13 to 27. The first week, the services were held in one of the Witmer Churches, and the second week in the Verdilla Church. The pastors alternated in the preaching, basing all messages on the gospel according to St. John, which all the people in the community were urged to read. The meetings were closed with a quarterly conference of the Evangelical Church, held at Verdilla, a unique experience for a Reformed Church, and a union Communion service in which a goodly number of both denominations participated.

During the two weeks, the two pastors visited practically all of the homes in the community in nearly all of which family worship was conducted. Both pastors insisted that the aim was to lead persons to Christ and to build up His Kingdom, and not primarily to increase the numbers of any particular denomination or congregation.

Of wider scope and even greater significance was the three weeks of union evangelistic effort at Richfield in which Pastors Sheesley and Gerhard were joined by Rev. G. O. Neff, of the United Brethren Church, and by the members of the Lutheran congregation, who are at present without a pastor. In addition to these four congregations, the pastors and people of the Mennonite and Brethren Churches gave the meetings their sympathetic interest and support.

All of the services with the exception of the opening evening on Sunday, Nov. 3, were held in the Lutheran Church, which was best adapted for the purpose. Richfield is a little town of 200 people, but with the exception of 2 or 3 evenings, the attendance never fell below 400, while at times it reached the number of 650 or 700, and this in spite of the fact that rain and fog at times made traveling really dangerous. The messages of the first week were brought by the ministers of the six congregations of the little village, and those of the second and third week were brought by Rev. W. K. Fleck, of Lancaster, Pa., a minister of the Presbyterian Church.

Preceding the start of the services a community religious census was taken by members of the four congregations actively co-operating and a number of prayer

services were held, and during the time the services were in progress, a house to house visitation was made of the entire community by Revs. Gerhard, Sheesley and Neff, each minister being accompanied by a layman of a denomination other than his own and in practically all homes visited, family worship was conducted, the laymen doing their full share in this, and special personal work was done with those who are not Christians.

The campaign was brought to a close with two memorable services on Sunday, Nov. 24. In the morning a union Communion service was held, when 171 persons surrounded the Lord's table from the six congregations: Reformed, Lutheran, United Brethren, Evangelical, Mennonite and Brethren. There were seven tables and it so happened that each one of the six denominations was represented at each table. The universal verdict was summed up by one of the Reformed members who, as he passed out of the Church, whispered in the ear of his pastor: "This was the finest Communion service ever held in Richfield."

About 700 persons were present that same evening for the closing service. During the campaign a number of decisions for Christ were made, but the greatest value is to be found in the beautiful fellowship, a fellowship which has existed for some years, but was immeasurably strengthened, and in the seed which was sown, which it is devoutly hoped and purposed shall bear much fruitage, especially in this Pentecostal Year which we have now entered.

Surely added significance is given by such demonstrations as this to the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

URSINUS COLLEGE

The reports of the officers of Ursinus College, submitted to the Board of Directors at the fall meeting, have been printed in the "Ursinus Bulletin" for the fourth quarter, 1929. These reports cover the 60th academic year. President Omwake reviews the 60 years of the College's life, dividing it into three periods of 20 years each. The first period, 1870-1890, "was occupied mainly in getting the institution under way. A single curriculum and a small group of professors made the college. . . . The dominating ideal was to defend and propagate a deeply cherished religious position. Without this incentive the institution would not have been started or kept up. By it the College won patronage and support." The second period, 1890-1910, was a period of transition at the end of which the College could "base its appeal on its merits as an educational unit in the academic world." The third period, 1910-1930, has been one of unparalleled development in higher education. Ursinus has kept pace with collegiate education in Pennsylvania. Under plans for the future he discusses plans in which as an ideal the limit of 500 students is advocated. The necessary equipment for that number will require additional dormitory space for some 120 students and at least a new science building. Towards the latter project some \$260,161.52 is now in hand, including the magnificent Christmas gift of Cyrus H. K. Curtis in the form of 2,000 shares of Curtis Publishing Company Preferred Stock. The proposed building will cost approximately \$450,000, exclusive of equipment. In the field of instruction the tried and approved system of advisors to the several groups has been enlarged so as to meet the growing demand for greater respect for and attention to the individual student.

In the report of the vice-president, Dr. Isenberg, the following items are stressed: The new and old constituency of Ursinus



The Verdilla, Pa., Church on the day of the Union Communion Service

uniting in efforts in such a way as to reveal generous support and "a fine spirit of good will toward, an interest in and cooperation with the work that Ursinus College is doing." Some 548 graduates and former students and friends have been visited. 171 speaking engagements were filled. Nearly 15,000 miles by auto and rail were traveled in fulfilling engagements and in making visits.

There are some 35 young men in College headed for the Christian ministry, of whom 20 are Reformed students.

The story of the founding of Ursinus was issued in a pamphlet which for the first time gave a complete list of the men and women who were responsible for the founding and support of the work of Ursinus—1868-1872.

Various projects are then presented with a list of donors, heading up in the plans for the new Women's Building toward which about \$72,200 has been pledged.

New scholarships—six in number, are enumerated. Suggestion is made of a foundation in colonial history, particularly as related to this section of Pennsylvania and its early German, Swiss, Huguenot and Dutch immigrants.

From the report of the dean, Dr. W. A. Kline, we gather the following:

Enrollment made up of 267 men and 215 young women—total 482, distributed over 7 groups. Pennsylvania leads with 386 students; New Jersey is next with 85; and the others come from 6 other states. The religious complexion of the student body is interesting. The Reformed Church leads with 147, next comes the Methodist with 75; Presbyterians, 70; Lutherans, 61; Episcopalians, 27; Baptists, 23; Catholics, 19; Evangelical, 16; Jews, 7; United Brethren, 6. Nine other religious groups are represented with one or more students, while 16 have not signified any religious affiliation.

The treasurer, Mr. E. S. Fretz, gives a balance sheet with supporting schedules. The assets of the College, which total \$1,914,588.27, consist of four main items: Endowment Funds, \$487,705; Plan Assets, \$1,277,941.89; Current Assets, \$107,559.73; Other Assets, \$41,381.65. This total is now in excess of \$2,114,588 by inclusion of the Curtis Christmas gift. There was a deficit in the current year's business of \$2,059.04. Every effort possible will be made to wipe this out and avoid any deficit the current year of 1929-30.

Athletics at Ursinus by Treasurer F. I. Sheeder's report, as yet is not a "big business." The receipts for the Department of Physical Education and all sports totaled \$16,981.29. The expenses were \$16,625.87—a balance to the good of \$355.42. These accounts were properly audited by W. H. Macdade, accountants and auditors.

The friends of Ursinus have exceptional reasons for rejoicing at this season. These reports breathe a spirit of optimism and speak in prophetic terms of the new day which has come to the institution. Its work continues to win recognition, in educational circles and to appeal to discerning and discriminating givers as presenting opportunities for the wise investment of funds in lives which give promise of yielding increasing dividends of joy and satisfaction, for the institution is a college whose graduates as a rule enter business, law, medicine and the ministry—the leadership group in American life.

Copies of this bulletin have been widely circulated. Requests for copies will be filled by the undersigned.

—J. M. S. Isenberg.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Slatington High School Glee Club rendered a concert at Phoebe Home on Sunday afternoon, Dec. 29; Miss Velma L. Oswald, director of Music in the Slatington High School, had charge of the pro-

gram. Miss Berdene Strohl was at the piano. They were accompanied also by the string section of the orchestra and a brass quartet. The brass quartet opened the program by playing well known Christmas carols. Among the numbers rendered by the glee club were also many Christmas songs.

Appropriate Scripture was read by Prof. J. W. Snyder, of the Slatington High School, and prayer was offered by the superintendent of the Home.

Miss Rachel Steckel, accompanied by the chorus, rendered a special number entitled "O, Holy Night." The members of the brass quartet were John Engle, Isadore Klitzner, Lawrence Benninger and Harrison Solt.

The guests of the Home were much delighted with the musical treat.

THE NEW STATISTICAL BLANKS

J. Rauch Stein, Stated Clerk of the General Synod

A supply of these blanks sufficient for providing each charge with at least one Parochial Blank No. 1, and one No. 2 was sent out to each Classical stated clerk on December 27, 1929.

These Parochial Blanks should be filled out by the pastors at once, giving the records from April 30, 1929, to Dec. 31, 1929. In vacant charges they should be filled out by the secretary of the Consistory.

The first entry on Blank No. 1 should be the Communicant Membership as reported to the General Synod on the official blank for the year ending April 30, 1929.

If this entry is correctly made, the gains added and the losses subtracted, the Present Membership, December 31, 1929, will be 100% accurate. Last May every Classis except two attained this accuracy.

The total Sunday Church School enrollment on Blank No. 1 and on Blank No. 2 must be identical.

The total of all Benevolences must be the total of the preceding three columns of Benevolence. This will insure 100% accuracy for the report on Benevolences.

Both blanks, No. 1 and 2, should be filled out as fully as possible, noting the spaces to be filled out on both sides of each blank. When completed they should be sent promptly to the stated clerk of the Classis to which the charges belong. The Classical stated clerk should then tabulate these reports on Classical Blanks No. 1 and 2. One copy of his tabulation, officially signed and sealed, is to be sent as promptly as possible to the stated clerk of the General Synod; one copy retained by him as his official record, and the third copy used for the printed report of the Classis when it meets in the spring of the year. After the Classical tabulations have been made, the stated clerks of the several Classes can return the Parochial Blanks to the several charges again so that the pastors may be able to include them in their annual parochial reports to their respective Classes.

The stated clerk of the General Synod will assemble all the 59 Classical reports as rapidly as they are received, according to Synodical relationships, and publish the totals, as of December 31, 1929, for the entire Reformed Church in the U. S. He will also send a copy of the tabulations for each of the seven Synods to the respective Synodical stated clerks so that there may be complete uniformity in the published statistics of our Reformed Church.

In order to prepare these Statistical Records, the stated clerk of the General Synod relies upon the prompt and generously minded co-operation of each pastor and Classical stated clerk and bespeaks for them each one the hearty appreciation of the entire Reformed Church. The spirit of loyal co-operation will reveal one phase of the strength and unity of our Church and be an impressive factor in our practical celebration of the 1900th anniversary of Pentecost. Let us tackle this task at once with alacrity and brotherly good will!

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

The annual Thank Offering service of the W. M. S. of Trinity Church, Millersburg, Pa., of which the Rev. Charles A. Huyette is pastor, was held Sunday evening, Nov. 24. Devotions were in charge of Mrs. M. J. Michael, president of the society, who later led a very impressive candlelight service assisted by a group of girls from the congregation. The object of this service was to interest the girls in the missionary work with the idea of later forming a G. M. G. Mrs. Charles A. Huyette, president of the East Susquehanna Classical Society, gave a fine talk on the Thank Offering work of the General Synodical Society. During the gathering of the Thank Offering of the W. M. S., which amounted to \$120.62, Mrs. Ralph M. Dreibelbis and Mrs. C. C. McClaughlin sang a duet, "Accept My Offering Blessed Lord." This Thank Offering was the largest in the history of the society organized 10 years ago. Following the presentation of the Thank Offering boxes, the pageant, "Give Thanks Unto the Lord," was given most acceptably.

On the last day of the old year—a beautiful sunny afternoon—about 60 girls from the various sections of Mercersburg Classis gathered in Zion's Church, Chambersburg, Pa., for their Guild Institute. The decorations of evergreen branches and lighted candles added much to the festivity of the occasion. The program was arranged under the supervision of the Classical Guild Secretary, Miss Beulah Henry, of Waynesboro, assisted by the counselor of the hostess guild, Miss Ruth Gillan. It consisted of the singing of Christmas carols; scripture lesson read by Miss Louise Zarger; prayer, Miss Beaver; vocal solo, Miss Elizabeth McCullough; three short talks, "Visions of Citizenship," Miss E. Sanders, "Visions of Service," Miss E. Miller, and "Visions of Friendship," Miss Janet Zarger; vocal solo, Miss Greta P. Hinkle; recitation, Miss A. Ricker; address, in which challenges for the New Year were presented by means of a lesson in mathematics, Miss Hinkle. After the singing of another carol, the benediction was pronounced by the pastor, the Rev. Irvin W. Hendricks, D.D. A very delightful social time was enjoyed, during which the girls of the various guilds became better acquainted with one another and the hostess served tasty refreshments.

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HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE PRESENCE OF GOD

Text, Psalm 139:7, "Whither shall I flee from Thy presence?"

God has led us into a New Year. We do not know what it has in store for us, but of one thing we may be confident: that God will go with us through the year and His presence will abide with us.

A year is somewhat like a book. The months are the chapters and the days are the leaves. As we can read only one page at a time, so we can live only one day at a time. In a very interesting book we can scarcely wait to see what the next page or the next chapter will reveal to us. As we read page after page and chapter after chapter the story unfolds, and when we come to the end we are almost sorry that the story is finished, it was so interesting and so fascinating.

But you cannot do with a year as some persons wrongly do with a book. They are so eager to know how the story will end that they cannot wait until they read the book through to find out, but they turn to the last chapter to satisfy their curiosity and thus spoil the interest and charm of the story. One of the most fascinating things about a good story is that you do not know what is coming next, but as you read on it unfolds step by step and has many surprises for you and does not always end as you had expected.

But God in His wisdom has made this impossible with the year. You cannot look into December and see how the year is going to end, but you must live one day at a time and patiently wait to see what the future has in store for you. But you are not left altogether helpless. God has promised you that He will go with you day by day, and if you put your hand in His, He will lead you safely into the future.

The psalmist who wrote the words of our text had wonderful faith in the presence of God, and was assured that God would be with him everywhere and all the time. This is a psalm worth learning by heart. Listen to these sublime words:

"O Jehovah, thou hast searched me and known me.
Thou knowest my down-sitting and mine uprising;
Thou understandest my thought afar off,
Thou searchest out my path and my lying down.
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Jehovah, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thy hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day."

The darkness and the light are both alike to thee."

Do you not think that the psalmist has covered the whole subject? You could not get away from God if you wanted to, and I am sure you do not want to go one step of the way into the future without Him. We do not know what tomorrow has in store for us, but with the assurance that God is with us we have strength and courage to go forward.

The Quaker poet, John Greenleaf Whittier, had a faith in the presence of God like that of the psalmist. In one of his hymns he sings:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies."

But one of his most famous verses, one that is frequently quoted, and one that has been ringing in my mind and heart for years, is the one in which he says:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

A little village boy once had to make a long journey to a distant town. When he was ready to start, he paused, and hesitated at the doorway. "Mither," he said in a trembling voice, "it's so far, and it is a strange road. I—I'm not 'zactly afraid, but could you come a teeny way with me?" The mother caught the anxiety in the childish appeal, and, taking his little hand in her's, said "My son, mother will go all the way with you." And so, with his hand in her's, the lad walked along fearlessly. Even so with us, we have not need to fear the future if God be our Guide, and by faith we can be just as sure of His presence as the little boy was of that of his mother, and with our hands in His we can go safely on.

"God is before me, He will be my guide;
God is behind me, no ill can betide;
God is beside me, to comfort and cheer,
God is around me, so why should I fear?"

When Dr. David Livingstone returned to Scotland after an absence of sixteen years in Africa, during which time he had suffered twenty-seven attacks of African fever, and his arm had been crushed by the bite of a lion and hung helpless by his side, and his life had been threatened many a time by the wild people of the dark continent, his native country bestowed many honors upon him. At the University of Glasgow, where he received the degree of Doctor of Laws, he stirred every heart in the great assembly when he stood before them and said, "Shall I tell you what supported me through all these years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this, 'Lo, I am with you always, even unto the end of the world'."

Some children are afraid of the dark. The psalmist especially mentions this in the latter part of the psalm I have quoted

above. Perhaps he was afraid of the darkness at times, but he was comforted when he could say:

"Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike
to thee."

We are told that when Robert Lewis Stevenson was a little boy he was terribly afraid of the dark. One afternoon he was left alone in a room to play, and by mistake he locked himself in and then was unable to unlock the door again. Evening fell, and with it came all his terror of the darkness,

"All the wicked shadows coming, tramp,
tramp, tramp,
With the black night overhead."

Then he heard his father's voice on the other side of the door. He spoke to his little son and told him stories and all sorts of interesting things. And Louis forgot the darkness and forgot his fears until a locksmith arrived to open the door.

L. Leigh is the author of this little prayer-hymn:

"When thunders roll
And lightnings slash the sky,
God of the Elements
Stand by."

"When terrors lurk
And hearts in anguish cry,
God of Humanity
Stand by."

"When storm blasts rage
And lives in peril lie,
God of the Universe
Stand by."

"When life ebbs low
And death is drawing nigh
God of Eternity
Stand by."

The chairman of the gas company was making a popular address.

"Think of the good the gas company has done!" he cried. "If I were permitted a pun I would say, in the words of the immortal poet, 'Honor the Light Brigade'."

Voice of consumer from audience: "Oh, what a charge they made."

THE MAN BEHIND THE SMILE

By Cora Moore

I don't know how he is on creeds,
I never heard him say;
But he's got a smile that fits his face
And he wears it everyday.
If things go wrong, he won't complain—
Just tries to see the joke;
He's always finding little ways
Of helping other folks.

He sees the good in everyone,
Their faults he never mentions.
He has a lot of confidence
In people's good intentions.
You soon forget what ails you
When you happen 'round this man
He can cure a case of hypo
Quicker than the doctor can.

No matter if the sky is gray,
You get his point of view;
And the clouds begin to scatter,
And the sun comes breaking through.
You'll know him when you meet him,
And you'll find it worth your while
To cultivate the friendship of
The "Man Behind the Smile."

—The A. B. C. Booster.

PEN PRICKS

By John Andrew Holmes

No saint ever attributed his character to the criminal law.

They had plighted their troth and were talking things over. They both decided to be quite unlike other married couples—forbearing and long-suffering and patient with each other.

"No!" said the man. "I shall not be like other husbands who get cross and bang things about if the coffee is cold!"

"If you ever did," said the girl, sweetly, "I would make it hot for you!"

And the man wondered what she meant.

In the old days, a Ford was a place where you crossed the river. Now it is every place you try to cross the street."

"The Joneses are very forgiving. When their son wrote them he had eloped with the cook they wrote him to bring his bride home at once."

"But you don't understand how hard it is to keep a cook in this place."

Birthday Greetings

By Alliene S. De Chant

Your Birthday Lady just can't get a scrap o' work done,—not even the tiniest scrap, because—well, just because there's a dear little lady near by—so near that I can touch her. And she just has to be played with, Anna Louise does, and kissed, oh! just lots of times! She's only 8 months old, and though she cannot talk, yet she can coo and make the sweetest little noises—little bubbly, gurgly ones. And whenever Grandpa or Grandma come close, she perks up her little head, waves her arms, wiggles her feet as fast as anything, and laughs so hard that heavy, black lashes almost hide two big-dark-blue eyes. She hasn't any teeth, but she thinks orange juice, and carrots all mashed up, and milk taste lots better than . . . well, than pon haus (it isn't in my Oxford dictionary!), corn-on-the-cob, or . . . or raisin pie! And if she knew that her Aunt Alliene was writing to you, I'm sure she'd say, "It's awful nice bein' at Grandpa's house, isn't it? And I hope there's a baby at your house, too."

P. S. "Pete" wore a big, red ribbon all Christmas day. And I'm almost sure he wondered where all my Christmas cards came from, for he watched my gondola-paper knife go in and out and in and out, and when I opened a "Guess who" package, he had lots of fun with the box and string. One card was from our Pine-Cushion boys, Billy and Victor Diefenderfer, Sharon, Pa. (remember?) They sent me their pictures too. All the way from Concord, N. C., came "Two Jolly Words, Merry Christmas," from Ed and Joe Barrier. (Remember how they filled the kimono sleeves of my Japanese doll with cookies?) Nor did the Junior Christian Endeavor Society of our Adamstown, Md., Church forget; nor the House of Hess at Avon, Pa. The "Guess who" box had the woodiest "inside." There was a card too, that read like this: "The crow-foot from the mountains and turkey-foot live where the deer graze and enjoy the cooling fountains. So the old wish, A Merry Christmas, my dear. Also happy three hundred and sixty-five days of the year." I think I know the "Guess who" . . . I think he lives at Spring Grove, Pa., and that his name is Milton Faust. We'll see. We'll see . . . I put the greens in a very special place—on our old mantel in the living-room, at the foot of the beautiful Madonna which our Dr. Irvine, of Mercersburg Academy, brought to Anna Louise's Grandpa and Grandma from Italy, several years before he died. There were tall red candles on the window-sills too, and laurel and pine from our woods, was all about. And our Christmas tree had red lights on it.

P. S. again—And what do you suppose was in a box postmarked Lancaster? An Airedale paper-weight!

P. S. third time—Your Birthday Lady's thoughts went out on Christmas day to you, and you, and you,—especially to our Yaukey boys, on this their first Christmas in America. They are B. I. C. boys (remember?)—born in China.

DESCRIBED

Visitor (speaking of little boy)—"He has his mother's eyes."

Mother—"And his father's mouth."

Child—"And his brother's pants."

HOME EDUCATION

"The Child's First School is the Family"—Froebel

APPRECIATE THEIR OBEDIENCE

By Mary S. Stover

Miss Ballard is a grade school teacher of some years' experience. A fairly wide acquaintance with boys and girls made her soon rate very highly the young niece and nephew whose home she was visiting for the first time since they were babies.

Elma and Raymond were not only bright, sturdy and good-looking but so well-mannered and obliging that Miss Ballard felt her sister should be a very happy mother. On the contrary, Louise was a worried, fretful, nagging parent. The sharpness with which she called the children from their play caused the listening auntie to wonder if their good behavior might be just a cloak which they put on in her honor.

Both the children came in as promptly as little folks can be expected to tear themselves away from an engrossing game, but the frowning mother scolded instead of praised. Day after day this sharpness was so common that Miss Ballard finally put a half-teasing, older-sisterly question, "Don't you demand rather too much, Louise? See how respectful and obedient your youngsters are compared with all their playmates."

"Disobedience among the neighbors' children is my reason for holding Elma and Ray to strict account," explained their mother, soberly. "Most of the parents in this part of town are so easy-going that I feel called upon to take a very firm stand. If my children should once get to acting like the rest, there's no telling where it would end."

"I understand your reasoning, but let's study the question more. Whoever distrusts children tempts them to 'go lengths,' as the old saying is, whenever a chance comes. Your kiddies are too loving and fine to rebel, but over-strictness with them may endanger the sweet comradeship that means so much in family life. All children have a strong sense of justice, and they must know themselves to be far more obedient than the rest. Doubtless they ought to be; but why not praise them for minding so well?"

"Frances Willard's mother was noted for her habit of encouraging each child, yet when asked how she would do differently if living her life over again, she said: 'I should blame less and praise more.'

THE PASTOR SAYS

By John Andrew Holmes

Every blackbird mother caws to all her neighbors that her own little blackbird is white.

"Another counsel from long experience has impressed me so much that you can take this sermonizing for an attempt to share advice of which I myself was greatly in need! Louise, I was just overwhelmed with shame when a favorite summer school instructor urged us, teachers, to feel more appreciation for what he called juvenile docility. This man pictured himself as watching any school ground when the last bell rang and the children, as he said, 'left the games they loved more than they loved to eat' for studies of little natural interest to them.

"Of course boys and girls should answer the school bell promptly; it is right to expect as willing response to every summons from the home doorway. Yet it often takes much self-control and good nature for them to drop what seems so important to them. Children are not unlike us. To understand their dismay we need to recall some time when we've been called away from a good visit or from a piece of work we were in a hurry to finish. I've found the memory of such times a very present help to patience with children who lagged a little; it makes me feel that those who come on time deserve a word of praise."

The young mother had stopped sewing. "I've had hundreds of such interruptions," she said, "yet have never considered how trying they might be for children. Being at the door has often served for an excuse to make Ray do some errand at that instant whether urgent or not. Thank you, Sister."

"The program of kindergarten education is not only an important contribution to child experience, but if rightly conceived and carried out adds much to the whole body of technique, which rightly belongs in all of the elementary schools, and I heartily endorse the further extension of kindergarten education in the United States."—M. Ernest Townsend, Principal, New Jersey State Normal School, Newark.

If there is no kindergarten in your school, the National Kindergarten Association, 8 West Fortieth Street, New York, will tell you how to work for one.

"THE BEST THING WE DID THIS YEAR"

Many months ago the Young People's Department asked all the local Church young people to share their successes in Young People's Society or Sunday School—with the other young people of the denomination. "Write," we suggested, "a brief paper entitled 'The Best Thing We Did This Year,' and send it to us. We will pay \$10 for the paper which will be most challenging to other young people, \$5 for the second best paper and all the other good ones will be printed, too." (We all like to see what we write in print!) We also offered a prize of \$5 for the best amateur photograph of a young people's activity.

Very soon the papers came flocking in and what interesting stories they told. If we had had the slightest doubt about the quality of our youth it would have been dispelled by these accounts of what young people from North Carolina to Wisconsin and Pennsylvania to San Francisco are doing. "Best Things" could be considered the Very Best. Finally, however, the decision was made as follows: First prize, \$10, to Elva Ludwig, president of the Young People's Society of St. Peter's Reformed Church, Lancaster, Pa. Second prize, \$5, to Kenneth W. Stoyer, who doesn't mention his own official position but who is quite evidently active in both Young People's Society and Sunday School of St. John's Church, a rural congregation near Greenville, Pa.

Honorable mention to Miss Mildred M.

Utz and Mr. Lester M. Utz, of St. David's Union Church, a rural Church near Hanover, Pa.; Robert L. Rhen, of First Church, Lancaster, Pa.; Calvin X. Heinlen, Wilson Avenue Church, Columbus, Ohio; Violet Spiess, St. John's Church, Archbold, Ohio; Jerome A. Wenner, Salem Church, Catasauqua, Pa.; Wilda Eshelman, Grace Church, Shippensburg, Pa. And all the papers contributed were excellent! Almost no pictures were sent in, so there was no picture prize awarded.

The new contest begins with the new year and closes December first, 1930, so keep a careful record of the work of the young people's organizations in your Church, not only because you may win the next prize but because you may have the greater reward of sharing your success.

Here we append the first and second prize reports:

A WORLD BROTHERHOOD PROJECT

Carried on by the Young People's Society of St. Peter's Church, Lancaster, Pa.

Our young people discovered a most interesting project which might be carried on in almost any community which has a foreign or colored population. The discovery was made when the Council met to select topics for the month of April. The topics as given in our Guide Book dealt with Africa and missionaries' problems in reaching the natives. Since our society is composed largely of high school and college students, the Council felt that most of such discussion would be repetition to the members, and, having studied it from various angles in school, they would be likely to lose interest.

Our Religious Education Director has always displayed a keen desire to make our discussions practical and helpful in harmonizing life to the ultimate end of world brotherhood. Consequently he suggested that we undertake a "Friendship Campaign" with the negroes in our city. Our first step was to acquaint ourselves with the social worker at the colored recreation center and the pastors of the two colored Churches in the city. She very cordially accepted an invitation to speak before our group on the first Sunday of the "African Month."

It was very gratifying to note with what interest and concern every individual listened to her description of the inadequate facilities afforded her because of her color. An open forum brought out numerous questions of this nature: "What can we as young people do, in a very practical way, to bring about a more tolerant spirit among the citizens of the community?" It was suggested that a visit to the African Churches would probably give us an insight into the religious life of our colored brothers.

Accordingly our Community Life Committee attended a testimonial service in the African Methodist Church. Unknowingly we became guests at the Holy Communion service. We enjoyed a fellowship which cannot be expressed in words. The spirituals were sung as though they had been inspired of God. Though the congregation is undoubtedly poor, they are at the same time a great deal more thankful than many of us are for our greater talents. We expressed our appreciation for the enlightenment we had received and returned to our Church determined that an association which could prove very worthy had just been begun.

This experience occurred just before Easter. With the season increasing our feeling of brotherhood, we did not feel that the work should end. Our opportunity knocked when we were practicing for our Easter pageant. The suggestion that we might present it in the Baptist Church was followed by hurried arrangement. The presentation was made with heart and soul in the work. We had shared with them the exemplification of the aesthetic nature in man.

We have kept in touch with our African neighbors since these relations and are striving to bring about the same tolerance among other congregations. It has been very satisfying to note the friendly feeling which has developed. No longer do we express scorn or disinterest when speaking of our colored friends; we rather devote attention, for we feel that the time we spent in attempting world brotherhood in this way was very wisely spent. Do you agree with us?

—Elva Ludwig, President,
Young People's Society.

THE ST. JOHN'S PLAN OF CHURCH SCHOOL ORGANIZATION

As Used in the St. John's Lutheran and Reformed Church School

To understand the organization of the Young People's Society it will be necessary to survey the general organization of the Church School. I believe that we have a unique and distinctive organization whose plan may be of value to other schools. St. John's is a union school composed of two congregations: (1) a Reformed congregation of 225 members, and (2) a Lutheran congregation of 250. The two congregations unite in the support of the Church School, the Co-operative Community School, the Church Vacation School, and the Young People's Society.

The administrative board of the Church School, known as the Council of Religious Education, is composed of all the officers of the school, all the teachers, all departmental superintendents, the general superintendent, the pastors, a committee of three from the Reformed Consistory, and a committee of three from the Lutheran Council. This body has authority to act in all matters pertinent to the school. Each year it creates and maintains a Community Training School Board which has charge of the Co-operative Community School in Leadership Training. In addition, it creates and sustains a Church Vacation School Board, appoints the director and assistant director of the Young People's Society and supervises the orderly functioning of the Church School.

The Community Training School Board is composed of five members elected by the Council of Religious Education. It has charge of the management and running of the Community School, which draws students from several neighboring Churches. The Board selects the dean and the faculty of the school, arranges courses of study according to the standards of the International Council of Religious Education, and provides for the graduation exercises of pupils completing the course. In 1928 St. John's graduated a class of 11, the largest class graduated in Mercer County, despite the fact that it is a rural school. In 1929 this school graduated but one student. Of 12 alumni, 6 are members of the Young People's Society and 2 more are directors of the Society.

The Church Vacation School is managed by a Board elected in the same manner. In 1928 the school had an enrollment of 65, an average attendance of 48, and 25 not absent during the course. This year a more extensive program was planned. The school occupied two weeks, beginning with a Children's Day service on June 16, and ending with the annual picnic on June 29. On June 30 the school put on a demonstration in the Church School service. Competent instructors, of whom 6 were young people, were secured and all was arranged to give the large number of pupils a profitable two weeks of religious activities.

The St. John's Young People's Society is organized along non-sectarian lines. All members of the Young People's Division of the Church School are members of the Society. The director and assistant director are commissioned by the Council of

Religious Education. The Society elects its officers. It has a president, a vice-president, a secretary, and a treasurer. In addition, it has 4 committees of two members (one boy and one girl) each. They serve for 6 months. These committees are: (1) Devotional, having charge of the devotional services at the meetings; (2) Educational, securing speakers or preparing a part of the program which shall be distinctly educational; (3) Social, in this society taking care of refreshments; and (4) Recreational, providing for the recreation. These committees are charged with these responsibilities and thus far have responded in a worthy manner. They may call on any member of the Society to assist them in their work. These committees, together with the executive officers and the directors, make up the cabinet. The cabinet plans all meetings to develop a certain theme according to the Four-Fold Plan.

The St. John's Young People's Society is very active. Once each month it takes charge of the worship service in the Church School, and during the summer it takes charge of an evening Church service. The young men belonging to the Society support a baseball team during the summer and during the winter a basketball team is placed in competition with the teams of neighboring Churches through the medium of an Inter-Church League. While not standing high in games won, the boys received a support from the members of their Churches which was not equaled by that accorded the teams from Churches twice the size of St. John's. Which simply proves that the young people by their progressive attitude toward the Church have won the enthusiasm of all.

Equally encouraging is the attitude which is taken toward the social program of the Society. Once each month a meeting is held. These meetings are varied by special events, such as sunset services, birthday parties, hikes, "watermelon feeds," etc. Each meeting gives attention to all parts of the Four-Fold Plan, although each aspect in turn is preponderant at a certain meeting.

Before Christmas the Society "adopts" a family recommended by the service clubs of a neighboring town and makes itself responsible for providing the Christmas cheer for that family.

The members of the District Young People's Council of the County Sabbath School Association are selected by the director, who is also a council member. These positions seem to be sought because of the possibilities for leadership training which they provide. Last year the young people of St. John's won the banner in this district of the county. They plan to repeat this year, providing the orderliness, consistency, and efficiency of this type of organization.

The young people have made places for themselves throughout this Church School organization, an organization that has been rated as Standard by the State Association for five consecutive years. The number of the members of the Young People's Society holding membership on official boards is surprising. There are twelve on the Council of Religious Education, three on the Community Training School Board, and two on the Church Vacation School Board. In 1928-29 the Community School awarded fifty-one out of a total of eighty-five credit hours to members of the Young People's Society. These facts tend to show that this type of organization of activities appeals to the active mentalities of young people and enlists their energies, assuring the trained Church leaders of tomorrow. Surely the future of the Christian religion will live up to the expectations of its Founder if the Youth of today can be led to prepare for assuming the leadership of the followers of the Cross. This is the ideal back of the organization of the Church School of the two congregations at St. John's.

—Kenneth W. Stoyer.

The Family Altar

By the Rev. John C. Gekeler

HELPS FOR THE WEEK OF JAN. 13-19

Practical Thought: "Repent ye: for the kingdom of heaven is at hand."

Memory Hymn: "Great God, We Sing That Mighty Hand."

Monday—Jesus' Ministry in Galilee.

Matt. 4:17-25.

According to the first three Gospels, almost the entire ministry of our Lord was spent in Galilee. John supplements this record by adding an account of the ministry in Judea. A threefold activity marks the ministry in Galilee, viz.: enlistment, teaching, healing. The first workers were enlisted. They had had previous contacts with Jesus. Here He offers them a higher occupation, "I will make you fishers of men." That is the supreme task of all followers of Jesus. The keynote of Jesus' teaching is a call to life within the Kingdom, which necessitates a repudiation of all sin: Repent ye. The healing of Jesus was secondary. It was done out of deep pity. May we not see in this ministry His ideal for the Church?

Prayer: We hear Thy call, O Jesus, and come to Thee in true repentance of all our sins. Make of us laborers in Thy blessed Kingdom.—Amen.

Tuesday—Jesus Preaches in Nazareth.

Luke 4:16-21.

This was the home synagogue of Jesus. He knew the people, many of whom were of His own age and had played with Him as a boy. Some of them had possibly worked with Him as a man. They knew His family. Surely they will be interested in what He has to say. From the lips of One whose life was admittedly open and pure must come words acceptable. But they were offended, and "were filled with wrath." The keynote of repentance was ringing through all He said to the neighbors gathered in the synagogue. He knew their lives; honestly He dealt with them. Had their spirit been different the same kind of gracious deeds performed elsewhere would have been done in Nazareth. Even so, they marveled and bore testimony to the graciousness of His words. What is our reaction to the teaching of the Saviour? He deals as honestly with us as with His townspeople of long ago.

Prayer: May the Holy Spirit take Thy words, O Christ, and search our hearts and reveal any unworthy thing therein. Help us to turn away from all sin unto the righteousness we find in Thee. Amen.

Wednesday—Jesus' Ministry in Capernaum. Luke 4:31-37.

Leaving Nazareth, which had adjudged itself unworthy of His presence, Jesus came to Capernaum where Peter lived. Capernaum offered Jesus a larger field, as it was a large center of population and business. It will be noted that Jesus made the synagogue a center for His work. In this an example is set for us, since the synagogue occupied the place then that the Church does now. There could not be much that the synagogue had to give Him, still He went there. The Church may be prosy, but it affords an opportunity for worship, and also one for making a contribution of service to the Kingdom of our Lord. From Jesus let us learn to attend the public services of worship and instruction. In Capernaum teaching held chief place in Jesus' ministry, as it did elsewhere.

Prayer: Quicken our fidelity to Thy Church and Kingdom, O Christ. For it Thou didst give Thy blood. Help us to

find joy in its work and worship. Bless the leaders of our Church. Help us to encourage them in all ways. Amen.

Thursday—Jesus Attends a Wedding.

John 2:1-11.

Above all things Jesus was a lover of folk. He loved to be in their company. Because of that wonderful love He sought to help them, and in every occasion there was the opportunity. We would like to know who the bridal pair were whose wedding was graced by the presence of Jesus. That high honor may be had by every couple entering the holy estate of marriage. He awaits the invitation. His presence would sanctify both the immediate occasion and all the years following. Which is the big thing in this account, the change of water into wine, or the presence of Jesus at the wedding? The one indicated His power, the other His gracious spirit.

ULTIMATUM TO THE M.D.'S

You have drugs for dread diseases,
Cures for coughs and colds and
sneezes,
You assist us when our brains forget
to ridge,
When we're tortured by the sun-
burn,
You can make is sort of un-burn,
But you haven't found an antidote
for Bridge!

You can save us in sclerosis,
Alkaline our acidosis,
You can mitigate the itch of tick or
midge,
You can castigate bacilli,
Flagellate them flat or hilly,
Can't you isolate the germ that gives
us Bridge?

We admit you're real relievers
Of most all the forms of fevers,
You can calm us when we Vitus-
dance or fidge;
But we deem you ineffective
Till you land a sure corrective
Which will save the suffering souls
who play at Bridge!

—M. G., in the
"New York World."

Prayer: Dear Saviour, we rejoice at Thy power over all nature, including human nature. Wilt Thou not grace our homes upon every occasion. Be present in the common tasks, and help us to perform every duty and meet all persons as in Thy presence. Amen.

Friday—Jesus Cleanses the Temple.
John 2:13-22.

From earliest childhood Jesus was absorbed in things pertaining to God. He was only a lad when He said in explanation of remaining in the Temple when it was time to start the journey home, "Wist ye not that I must be about My Father's house?" To see that House transformed into a market house and filled with haggling merchants instead of praying worshipers filled Him with indignation. Such use of the Temple made of it a detested place, because it made men think more of things and money than of God. Selfish advantage was taken of men's necessity. Instead of being helpers, the dealers were robbers. From prayer and worship men turned away to curse those who over charged or cheated them. The whole thing was a travesty on religion. No wonder the blood of Jesus burned!

Prayer: For the benefit of a House of Prayer, we bless our God. For the privilege of worship our hearts are glad. For the fellowship with sincere worshipers we

are truly grateful. May we never degrade our Father's House. Amen.

Saturday—The Keynote of Jesus' Ministry. Luke 5:27-32.

Levi was, of course, a Jew. The business of tax collecting was regarded by Jews as a denial of national aspirations, since it meant the recognition of the Roman government to which they were subject. Any Jew, regardless of personal uprightness, was therefore looked upon with utmost disfavor and classified among lowest sinners. Many such folk were attracted to Jesus. Levi had aspirations for spiritual things which in Jesus found their fulfillment. In Him is to be found the holiness for which we hunger. By Him we come to God. In Him there is deliverance from sin. To remove it He made the sacrifice upon the cross. This was the purpose for which He came. All else was and remains secondary; an outgrowth of redeeming love and grace.

Prayer: We are the sinners whom Thou, O Christ, dost call. We hear the gracious invitation. We come to Thee. Cleanse our every stain. Accept the praise we bring. Amen.

Sunday—The Birth and Reign of Christ Forecast. Isa. 9:1-7.

Isaiah lived nearly 800 years before the time of Christ. The political conditions under which he lived were discreditable to the nation, to put it mildly. Dark times were ahead of the nation. Personally Isaiah was responsive to the Spirit of God. God could use him in the great program of world uplift. And only through the enlightenment of the Spirit of God was it possible for Isaiah to see the better days that were to come. Only a God could accomplish all that Isaiah saw as coming. In all history since Isaiah dreamed his dream there has been but One could fill the details of the picture. Jesus is the fulfiller of the hopes of mankind. He is God's gift to the world. As we surrender our hearts to Him is there peace within?

Prayer: In humble adoration we bow before Thee, O Christ. Thou art our hope for all that is good and pure and holy. Work in us Thy great salvation. Amen.

Puzzle Box

ANSWERS TO—DOUBLE-TIED WORD CUBE, No. 3

A	S	T	E	R
S	T	A	R	E
T	A	M	E	S
E	R	E	C	T
R	E	S	T	S

LOGOMACHY, No. 4

Go to your school room and unscramble these:

1. Sked	7. Magram
2. Lakch	8. Yortschi
3. Edrare	9. Rolasch
4. Battle	10. Mathetrici
5. Repsell	11. Praghoyge
6. Cheater	12. Darkoelabb

—A. M. S.

MODEST QUESTION

Timid wife (to husband who has fallen asleep at the wheel)—"I don't mean to dictate to you, George, but isn't that billboard coming at us awfully fast?"

—Montreal Star.

"I gave that man fifty cents for saving my life."
"What did he do?"
"Gave me back twenty cents change."

COMPENSATIONS FOR GRAY HAIR

(A Message for Young People's Day)
By Catherine Miller Balm, Director of
Young People's Work

It was, I thought at first, merely a trick of the light. It couldn't be real. Not at my age! So I went into the next room, switched on a bright light and peered anxiously into the mirror. And there, unmistakably, it was. **Gray hair!**

Whereupon I discovered that no matter how much you may admire the artistic effect of gray hair on other people, there is always a shock at finding the first silver threads among your own bronze. Then you are faced with just two alternatives, you can pretend that you are not any older than you used to be and dye your



Rev. Francis Hayashi, Japanese Youth Leader

hair, or you can think of the gray hairs as a sort of badge of achievement and be happy in the memory of the years which have gone into the making of them. Dyed hair deceives no one, so, I decided, let the gray come! Who cares!

For you can't, even beginning very early, spend ten years as a director of Young People's Work and not acquire some evidences of age. But you can have a glorious good time and acquire a most amazing collection of memory pictures of your adventure in Young People's Work.

What a gallery I would need to hold mine! The backgrounds would vary from a cotton field in Carolina to the Christmas card effect of a snow buried house in Canada, from a Chicago street to an Iowa corn field, from a Nebraska prairie to the heart of San Francisco's Chinatown. In the foreground there would be, always, young people.

Sometimes, they would be passing in a

seemingly endless, thrilling parade: banners flying, high young voices singing. Sometimes they would be listening eagerly to the message I was bringing them—a message about the Jesus-way of life, a message of challenge to follow the way. Sometimes they would be grouped in a class-room, discussing with earnestness the methods of work in young people's organizations. Sometimes, with suppressed chuckles of glee, they would be contriving an original stunt to present at a conference camp-fire. Sometimes they would be swinging along a country road, a hiking

member of my doll collection and quietly telling me the most exciting stories about the banners and gavels and strange trophies in the cases of what is now the Clark Memorial room at Christian Endeavor Headquarters.

William Jennings Bryan, imposing on the next chair on a convention platform: a little less imposing bent over the world's largest beefsteak at the next table in the dining room.

"Dan" Poling, emotionally swaying a great host of youth or quietly receiving the tributes of religious and political lead-



A pause for study in a dramatic class period at the Geneva Girls' Camp

song interrupted frequently by gasps of sheer delight at the beauty of the country spread out before them. Pictures of young people! Sometimes they would be in a pageant in a magnificent Church auditorium—a pageant gorgeously costumed, brilliantly lighted: sometimes they would be even more impressive in a pageant in a little one room rural Church—a pageant costumed with cleverly home-dyed and draped cottons, lighted by the undependable glare of acetylene lamps. In ten years literally thousands of pictures of young people!

Many of the pictures would include famous youth leaders—William Ralph Hall—"all things to all youth" amusing them as Chief Monkey on Stunt Night or turning the trail of a life by a challenge to Christian service, a little, unimposing man, worshiped by youth from coast to coast, perhaps because of his amazing belief in youth's capabilities.

Francis E. Clark, giving me a golden Christian Endeavor pin for the Boston

ers at a dinner in his honor. No gray hairs will ever make me forget the thrill of that dinner. (Or the excellence of the lobster with mushroom sauce!)

John Alexander with "laughing Scotch blue eyes" and biting Scotch wit.

Percy Hayward, leading the singing of "Alouette, gentil Alouette," or setting before youth the quest of a great dream.

"Burkie" rushing from state to state to help solve youth's problems and to share youth's most intimate confidences. "Burkie" whom every youth trusts on sight.

Edna Geister, Lady of Laughter, equally wonderful and equally low voiced and quiet, directing a host of young people in hilarious games, or keeping my own dinner guests in gales of laughter.

Lynn Rohrbaugh, of "Handy" fame, always just one idea ahead of most other recreational leaders, coming with swift lanky strides into the entrance hall of the Bethany Girls' Club in Chicago. Katherine Rohrbaugh who acquired a hus-



"Spirit of Geneva, keep me through the year true—strong"
A group of International Girl Campers



Hungarian C. E. Convention, Toledo

band and Master's Degree and a baby in one year!

Who wouldn't trade a few dark hairs for the white ones which represent years filled with pictures of all kinds of people?

But I have seen more. I have seen the first realization that religion must be taught—not just caught like measles—and that the leadership of the Church must be carefully trained as well as consecrated. I have seen the beginning of our own Reformed Church training camps and Summer Schools and have shared in their growing. I have breathed a song into the air of the International Camps and heard it echoed back, year after year by the hundreds of young men and women who

have gone out from camp to make the glorious Christian Quest.

I have seen local Church awake to the religious needs of their young people and young people rise to meet the needs of the Church. I have seen young people of many nations meet to talk together of the problems of peace and world citizenship. I have known the young people of a mutilated nation to rise above revenge to the declaration that "There can be no place for hate of any man in the program of Christian youth."

I have seen our Young People's Department grow from a packing box and a piano stool in a corner of the old Assembly Hall to a well equipped office in which have

been created books and materials for all phases of young people's work: an office whose effectiveness has been—I say it not proudly but thankfully—recognized interdenominationally, even internationally.

For our help and our materials go out not only to our Reformed Church people here but to Hungary and to France. I myself expect to go, next summer, as your envoy to the youth of those countries and of Germany.

And then what a story I shall have to tell you.

Who—with ten years of as happy history in young people's work as mine have been would mind gray hair—especially when it still scarcely shows?



Japanese Young People's Conference, San Francisco, established a training fund as memorial for their first convener

News of the Religious World

By DR. S. M. CAVERT

Blazing a New Trail

Radburn, N. J., the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in Church history. Five denominations participated in inaugurating Rev. Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area or district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation. The religious program for the new

community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the co-operating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No Church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a co-operative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of Churches they desire and need. Special provision is made for liturgical worship for such groups in the community as may desire it, while at the same time they join in the general co-operative plan. The sermon at the installation service was preached by Bishop Francis J. McConnell, president of the Federal Council of the Churches of Christ in America. The chairman of the Radburn

Council of Religion is Rev. Edwin S. Carson, one of the Episcopal representatives of the Diocese of Newark on the Council.

Theological Professors Confer on World Situation

Seldom have one hundred professors in the theological seminaries of the United States and Canada come together under more significant auspices than at the Drew Theological Seminary, Madison, N. J., when they met on November 29-December 1 to consider their responsibility in connection with the present world situation and the opportunity it presents to the Christian Church. The conference was held under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, chairman of the Association of Theological Professors. Co-operating in the arrangements was the International Missionary Council. The personnel in attendance ranged all the way from the most conservative to those who are generally regarded as representing the more radical point of view. The very first hour of the first session revealed a wide chasm, when Professor Edward Scribner Ames, of the University of Chicago, presented the point of view of humanism and met a sharp rejoinder from Professor Archibald T. Robertson, of the Southern Baptist Theological Seminary at Louisville. Close on the heels of this discussion came

a paper by Professor Henry N. Wieman, of the Divinity School of the University of Chicago, who urged religious leaders to hold their points of view more tentatively, after the fashion of the scientists, a position which also met with no little challenge. When the first day ended with a presentation of present ethical and social problems by Bishop Francis J. McConnell and Professor Reinhold Niebuhr, one wondered whether it would ever be possible to discover any unity whatever within the group. When, however, on the second day Dr. John R. Mott gave a masterful review of the present world situation, as he had found it, especially in the countries of Asia on his recent trip around the world, and outlined the opportunity of the Churches in the face of such a situation, a remarkable change of atmosphere took place. It was discovered that beneath such differences as had appeared on the first day there was a deep underlying spiritual unity and a common purpose to bring all of life under the control of Christ. As a result, the ensuing discussions on the kind of an apologetic needed for today and on changes in the theological curriculum which would make the seminaries more effective agents in fulfilling the world mission of the Church moved forward with increasing momentum and much practical stimulus. The conference was unique in having no findings, it having been agreed in advance that its purpose would be fulfilled in the stimulus afforded to each of the participants.

Preparing for Child Labor Sunday

Child Labor Sunday will be observed throughout the country on January 26, if the suggestion of the National Child Labor Committee is followed. Perhaps no other single problem in industry carries so powerful an appeal to Church people. Pastors and Church School teachers will find in the December 7th issue of Information Service (Research Department, Federal Council of Churches) a summary of data furnished by the National Child Labor Committee which will be helpful for sermons, discussion groups and plans for the coming year. It is interesting to note that "the legislative season of 1929 was an active one, with 44 legislatures in session and 123 child labor bills of varying importance introduced. Many of these died of that common legislative disease—inertia. Other bills—some of the most important—were killed by an opposition which in several cases refused to reveal its identity. On the other hand, not a single bill which would have lowered child labor standards in any important respect was permitted to pass." Full information with reference to the child labor situation may be had from the National Child Labor Committee at 215 Fourth Avenue, New York.

The Christian Movement in China

The present communicant membership of the Christian Churches in China, according to estimates put forth by "The Chinese Recorder," is 446,631. The figures are not set forth as being precise; an allowance of 10 per cent either up or down might prove to be called for. In 1922, the figure stood at 402,539. From the same source it is learned that there are this year about 4,750 missionaries in China, about 78 per cent of what was regarded as the "normal" number before the confusion of the last few years. The last "Directory of Missions in China" records 20 new stations as opened; and 500 names of new missionaries who have been added since 1927.

Memorial to Bishop Brent

Geneva, Switzerland, the great center of international life, will have a permanent memorial to Rt. Rev. Charles H. Brent, whose world outlook made him one of the foremost leaders in Christendom. On Dec. 4, a marble tablet in his memory was dedicated in the English Church at Geneva.

The fact that Lausanne, where Bishop Brent presided over the World Conference on Faith and Order and where he subsequently died, is not far away, lends special significance to the memorial at Geneva.

Southern Churches Ask Textile Study

Significant resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church, South, led off by requesting such a study. The Conference also went on record as being against night work for women and in favor of a living wage, and condemned all violences and disorder which have accompanied recent industrial disturbances. The Conference also of Industrial Relations at Duke University, particularly for the education of theological students. Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are the Synod of Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Minis-

terial Association of the City of Greensboro, N. C., has urged the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step.

Editors of the Religious Press in Conclave

The editors of the religious press who attended the annual meeting of the Federal Council of Churches in Chicago, Dec. 4-6, laid plans for the next annual editorial conference. It is to be held in Washington, D. C., April 29 and 30, under the chairmanship of Dr. Paul S. Leinbach, editor of the "Reformed Church Messenger." A committee which has been charged with the responsibility for outlining a series of topics of common interest to the editors consists of John van Schaick, Jr., of the "Christian Leader"; Dan. B. Brummitt, of the "Northwestern Christian Advocate," and U. M. McGuire, of the "Baptist."

NEWS OF THE WEEK

Mrs. Henry W. Elson

Elaborate arrangements have been made to maintain contact between President Hoover and the American delegation during the London Naval Conference, through a system of communication by which short messages will be delivered at the White House within 10 minutes after they are filed in London.

France approached the close of the year with no real unemployment problem, with prospective reductions in taxation, with her treasury reporting a swelling revenue and an improved balance of trade.

Representative Elmer O. Leatherwood, of Salt Lake City, Utah, died Dec. 24 at Washington. He was 57 years old.

The "Mary Pinchot," a schooner owned by former Governor Pinchot, is now in her winter berth in Savannah after a tour of the South Seas. Galapagos turtles, iguanas, giant crabs and 600 rare birds were brought back for the museums of the country.

Leroy Percy, former Senator from Mississippi and a leading citizen of that State, died at Memphis, Tenn., Dec. 24. He was sixty-nine.

According to figures, air lines of the country have covered 25,000,000 miles in 1929. The Curtiss plane won the \$10,000 Guggenheim safety prize.

A precedence was broken by President Hoover Dec. 26 when, as a mark of special favor indicating the importance which the United States attaches to its relations with Mexico, he returned the formal call that President-elect Pascual Ortiz Rubio, of Mexico, made at the White House.

With a moving appeal to all citizens, the Paris Municipal Council Dec. 26 opened a public subscription for a fund with which to erect an impressive monument to the memory of the late Ambassador Myron T. Herrick.

The Woodrow Wilson Foundation has announced that an award of \$25,000 had been offered to the League of Nations for bronze doors, honoring the late president, to be placed at the main entrance of the secretariat building. The building, dedicated to the League of Nations, will cost \$4,000,000 when finished, all of which is to be furnished by member nations.

Dr. Jacob Gould Schurman has resigned as American Ambassador to Berlin. He took the post in 1925 as the successor to Alanson Bigelow Houghton. He is 76 years

old, and has been the recipient of signal honors in German academic circles.

Captain Roald Amundsen's cache on Mount Betty has been found by Dr. Lawrence Gould, leader of the Byrd geological party. A note written by the famous Norwegian explorer and discoverer of the South Pole was found in a can buried under a rock cairn. It was written 18 years ago.

The Nationalist government of China at Nanking has announced officially that all extra territorial privileges in China will be abolished on Jan. 1. 230,000 will be affected by this proposed move. A new code to cover Chinese law suits with foreigners in the future will be made.

President Hoover's Commission on Law Enforcement and Observance is ready to report to Congress, and will make four basic recommendations looking to more adequate enforcement of the Prohibition law as soon as Congress is ready to receive them.

Ten persons were killed and nearly 200 injured in a series of traffic accidents in the metropolitan area of Los Angeles over the Christmas holidays.

Negotiations for a special agreement between Germany and the United States for the payment of Germany's reparations debt were concluded at the Foreign Office in Berlin Dec. 28 by Dr. Ritter, representing Germany, and Edwin C. Wilson, First Secretary of the American Embassy at Paris and acting as American observer on the Reparations Commission. By the terms of this agreement Germany will pay the annuities allocated to the United States under the experts' plan of June 7, 1929, directly to the American Government and not to the Bank of International Settlements.

The discovery of new territory in the Antarctic, by two Norse airmen, and claimed for Norway has been reported. The Norwegian discovery is on the other side of the South Pole from where the Byrd expedition is working. Captain Hjalmar Riiser Larsen and Captain Luetzow Holm, the discoverers, were from the expedition ship *Norwegia*, which is hunting for whales in the Antarctic waters.

Senator Frederick M. Sackett, of Kentucky, has been selected by President Hoover to be Ambassador to Germany. Senator Sackett is an intimate friend of the

President. He served in the Food Administration organization of Mr. Hoover during the World War.

Credits providing for the expenditure of \$132,000,000 for fortification of the French frontiers and aviation during the next 5 years has been voted by the Chamber of Deputies.

President Hoover remembered the 73rd anniversary of the birth of Woodrow Wilson by having placed a large wreath on the tomb of the late president. Many visitors made pilgrimages to the grave at the Washington Cathedral.

A population increase in the United States of about 17,000,000 persons since the census of 1920 is expected by the Census Bureau, according to its chief statistician. The bureau looks for a total population of 122,000,000 in 1930.

Authoritative reports from Angora say the Turkish Assembly will shortly adopt legislation forbidding Turkish children from the ages of 7 to 12 to attend foreign schools. This would affect the primary departments of the American Foreign Commission Board schools.

Unemployment will be the greatest problem before the United States in the next decade, according to experts of the American Economic Association and American Statistical Association, who discussed it at their closing meetings Dec. 30 at Washington.

The value of crops raised in the United States was about \$85,000,000 more in 1929 than in the preceding year, despite a decrease of 5% in total production, according to estimates of the Department of Agriculture.

Evacuation of Soviet troops from Manchuria in accordance with the Sino-Russian treaty, has already begun, according to dispatches from Riga.

The Ford Company is to spend \$30,000,000 in 1930 on expansion of plants in the United States.

Frank Davis, Jr., Assistant Attorney General in President Wilson's second administration, died at Washington Dec. 29. He was 54 years old.

ANNIVERSARY OF JAPAN MISSION

(Continued from Page 2)

It was to render profound thanksgiving to Him who is the Lord of this fruitful vineyard that the Mission, in a special way, has celebrated its golden birthday this year. The beginning of this celebration was held at the time when Rev. Dr. John C. Bowman was in Sendai last spring. The final part of the celebration was held in Sendai on Tuesday, September 24, 1929. Two hundred Japanese co-workers were invited to attend. This number included all the evangelistic workers, men and women; the head teachers of the Kindergartens;

the regular teachers of North Japan College, and those of Miyagi College.

The celebration consisted of two events, a formal service and a banquet. The religious service was held at 3 o'clock P. M., in the chapel of Miyagi College. After a photograph of the entire group had been taken the following program was carried out:

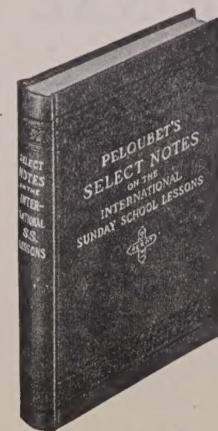
Piano solo, first movement from Sonata, opus 110, Beethoven, Miss K. I. Hansen; hymn, "He Leadeth Me, Oh Blessed Thought;" Scripture Reading and Prayer, Dr. H. K. Miller; opening addresses, Drs. A. K. Faust and C. Noss; chorus, "The Heavens Are Telling," Mrs. Seiple, Miss Weed, Mrs. Stoudt, Miss Ruth Cook, Messrs. Kriete, Nicodemus, Nace, and Legalle; addresses, Professor K. Ito and Rev. Kametaro Yoshida; prayer, Mr. K. Ichimi; hymn, "Now Thank We All Our God;" benediction, Rev. K. Sugai.

The banquet was held at the Sendai Seioken Restaurant at 6 P. M. Including the members of the Mission, exactly 200 Christian workers, beaming with joy and gratitude, sat down together around 11 large tables. Dean T. Igarashi was the genial toastmaster. Many after-dinner speeches were made by representatives of every branch of the Mission's activities. The tenor of all these addresses was one of gratitude and hopefulness. It was of special interest that one of those present, Rev. Kikutaro Yoshida, was baptized by our first missionary, Rev. Ambrose D. Gring. Another one of those present, Rev. Kametaro Yoshida, began his Christian work just fifty years ago. One of our veteran Japanese ministers said with tears of joy in his eyes, "The presence of 200 Christian fellow-workers in one room is the most glorious sight I have ever seen or ever expect to see." It was indeed a bright green oasis in the humdrum and often discouraging life of lonely country evangelists to have the opportunity of mingling freely with their co-workers and to receive from them the feeling of assurance that they are not alone in the great work of the Kingdom on earth.

That the Reformed Church in the United States, under the guidance of God, has been permitted to be the means by which a highly notable piece of Christian work has been accomplished in Japan there cannot be the slightest doubt. It is also very evident that our Japanese fellow-workers gratefully recognize this fact and are much encouraged by this example to go forward in the Lord's work, slowly but surely assuming more and more of the burdens and responsibilities that are involved.

The whole Reformed Church will, I feel certain, join the Japan Mission and the Japanese Church in singing:

"Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices."



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Snowden's Sunday School Lessons, for 1930. By James H. Snowden, D.D., \$1.35.

Dr. Snowden has in a high degree the gift of selection and of keeping his material within the limits allowed for the lesson period in the average Sunday School. He selects incidents enough to make the people and events of the lesson interesting and human, fits into this frame sufficient comment to bring out the character weaknesses or strengths displayed by them in these transactions, indicates for the instruction of his students places where these same judgments may apply to themselves, and suggests further live topics growing out of the lessons for discussion. (36.)

Tarbell's Teachers' Guide. By Martha Tarbell, Ph.D. \$2.00. Campbell Morgan, the Great Preacher and Bible Expositor, says: "Once more I am impressed with the marvelous ability of the author. . . . It almost amazes me by its inspirational and educational advantages to any teacher."

Arnold's Practical Commentary on the International S. S. Lesson. \$1.00. With its hints to teachers, illustrations, blackboard exercises, questions, maps, etc., this popular help has for many years supplied the need for a good all-round commentary at a popular price. (55.)

The Gist of the Lesson. By R. A. Torrey. 35c. A pocket exposition of the Sunday School lessons. (55.)

The Superintendent's Guide for 1930. By Harry Edwards Bartow. 35c.

A Daily Digest of the Sunday School Lessons for 1930. By Amos R. Wells. 35c. Vest pocket size, bound in silk cloth.

Board of Christian Education of the Reformed Church

1505 Race Street Philadelphia, Pa.

reason for the change of residence from a rural village to this populous center of Galilean life. But we also know that his townsmen in Nazareth had rejected Him. His sermon in the synagogue had led to a hostile demonstration (Luke 4:16-30). It was impossible, it seems, for the people of His home to recognize the spiritual leadership of one whom they knew as "the carpenter's son." Thus Jesus made Capernaum the capital, as it were, of that spiritual kingdom which He sought to establish in the hearts of men. In that thickly populated region bordering on the Sea of Galilee, He set up His royal standard.

This early Galilean ministry of Jesus lasted from two to three months, and is reported by the three Synoptists. But their accounts contain only typical fragments of the Master's work, not the minute and

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Epiphany,

January 19, 1930

Jesus Begins His Ministry

Matthew 4:12-25

Golden Text: Repent ye; for the kingdom of heaven is at hand. Matthew 4:17.

Lesson Outline: 1. The Work. 2. The Worker.

In our previous lesson we saw Jesus at the Jordan, dedicating Himself to His ministry. That act of consecration was followed by a long period of meditation

and prayer, during which the Master wrestled with the subtle temptation to lower His spiritual aims and ideals, and, thus, become disloyal to His divine call. But He emerged victoriously from that spiritual conflict, and returned to Nazareth.

All these interesting facts, however, are merely preparatory. They take us only to the threshold of Jesus' ministry. In our present lesson we step across the threshold to witness the beginning of His redemptive career. It took place in Capernaum, a town much larger than Nazareth and more favorably located for a public ministry. That, doubtless, was the main

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JOSEPH H. APPLE, LL.D., President

complete record of His many labors. Our present lesson sums up one of the many evangelistic journeys of Jesus "through the whole of Galilee." It pictures the characteristic features of these tours—teaching, preaching, healing, and winning disciples. To Matthew, this gracious ministry seemed like the fulfilment of an ancient prophecy. Isaiah had promised help and deliverance to the people afflicted by the Assyrian invasion (Isaiah 8:11). Thus Jesus had come into "the land of Zebulun and Naphtali," bringing light and life to a people dwelling in spiritual darkness and death.

Our lesson, then, gives us a bird's-eye view of Jesus' ministry among men. Comparing the three account of the beginning of His work in Galilee, we see Him preaching, teaching, healing, and calling men to become His disciples. We find Him working in the synagogue and in homes, on city streets and in dusty country lanes. So He lived, loved, and labored that men might come to God. His hours were crowded with beneficent ministrations. And at night, or "in the morning, a great while before day," we find Him engaged in prayer. That suggests to us the source whence Jesus drew His wisdom as a teacher, His strength to heal and His power to save. Through constant fellowship with God He was endowed with power to accomplish His work for our salvation.

I. **The Work.** The work of Jesus was threefold. "He made a tour through the whole of Galilee, teaching in their synagogues, preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people." Mind, soul, and body—the whole of man was the object of His redemption.

Teaching and preaching occupied much of the Master's time. The Father had sent Him to proclaim the glad tidings of the Kingdom. That was His primary task. All else was secondary. So it must still be. Teaching and preaching must come first in the manifold ministries of the Church.

The people were amazed at the teaching of Jesus, "for He taught them as one that had authority, and not as the scribes." The scribes, as the official expounders of the law, were mechanical repeaters of legal and ceremonial traditions. Never was teaching duller and drier than theirs. But Jesus swept aside their petty precepts. He proclaimed spiritual principles, eternally valid. His teaching stood the supreme test of reality. The scribes resembled cisterns filled with stagnant water. Jesus was like a living spring. He quenched the thirst of souls for God.

Jesus still remains the authoritative teacher of spiritual truth. The lapse of centuries has not diminished His authority. Time has given His teaching added force. Experience has confirmed it. Nations and continents have heard and believed His message. Millions have tested and tried it, in life and death, and none has ever found it wanting in power. It is today shedding its benign radiance upon our dark and troubled world. In its light alone countless numbers are finding strength for life, joy in sorrow, patience in suffering, and hope in death.

This is too late, and too great, a day in the world's history for skeptics to reject Jesus' proclamation of the kingdom of God as the figment of His imagination. The living experience of mankind proves it to be a divine fact, and not a fanciful dream. All other kingdoms rise and fall. The future belongs to God. Other prophets than Jesus have come and gone. But He remains the same forever. In the presence of "isms" innumerable, ancient and modern, we are not ashamed of the gospel of Christ. We go to Him for our full and final answers to all the questions of life.

Jesus was also a great healer. "The people brought Him all their sick; He healed them all." Palestine, in the days of Jesus, was sorely smitten with many diseases. Mental and physical maladies

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abounded, and medical science was quite unknown. The Lord was moved with compassion by this intolerable weight of woe. He responded frequently to the request for physical healing. The gospels report at least seventeen specific cases, besides some general statements involving the cure of many.

Thus Jesus' power over disease is stamped on every page of our record of His ministry, and forms an authentic part of the earliest Christian tradition. And no one who has felt the spell of this mighty, creative personality will doubt His healing power over diseased bodies and afflicted minds. It was the least of His divine endowments. Lesser men than Jesus still exercise such power. And we may well expect the one perfect Being in history to possess unique resources of personal power.

It is possible, however, to exaggerate the significance of Jesus' healing ministry. Physical cures were an incidental feature of His redemptive work. Bodily healing was the least of the gifts Christ gave to men. And if that was all the people wanted, He refused to bestow it. When the disciples informed Him that a multitude of sick people had come to Capernaum in order to be healed, Jesus said, "Let us go elsewhere into the next town, that I may preach there also; for to this end came I forth."

The Master has not bequeathed to us His personal power to heal diseases, but He has given us His Spirit of divine compassion with human suffering. And in the power of that spirit men are today doing

those "greater works," even as He said they should. At home and abroad Jesus' ministry of healing is carried forward in institutions which are, directly and indirectly, the fruit of His gospel of love and service. In mission lands especially, thousands of devoted men and women, in His name, are practising this blessed ministry of love. And yet, with it all, the world abides, despite prayer and medical skill. But the Master enters our homes and hearts, as of old in Capernaum, and His gracious presence means more to us than medicine. He helps and heals the spirit, even though He does not cure the body. His gospel has given a new meaning to suffering. It makes us patient in adversity. Even death itself He has transfigured with the radiance of His love. Without faith in Christ, it may be possible for men to accept with stoic resignation what fate decrees, but only His gospel enables men "to rejoice always," even in tribulation.

In Mark's story of the beginnings of Jesus' career we find one other important item. "And in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed" (Mark 1:35). Thus, day by day, Jesus renewed His strength by personal communion with the divine source of life and truth. And if the Master's resources needed constant replenishment, how much more do our paltry stores need it. Only as we walk with God in spiritual fellowship can we have our little share in Jesus' redemptive ministry among men by preaching and teaching His gospel, and by giving them our loving help in their suffering and sin.

II. The Worker. Greater, even, than His work as our gospels portray its humble beginnings, was Jesus Himself. There was a majesty about His personality that baffles our description, even as it defies our complete analysis. It laid its potent spell upon many who knew Him in the flesh. Thus we learn of four fishermen who "straightway left the nets, and followed Him." Like John the Baptist, Jesus called men to repentance. But, unlike His great forerunner, He urged them to repent in order to become members of God's kingdom of love; not in order to escape the wrath of the avenging Judge. Out of their sin, He summoned men to filial obedience and to fraternal love. These four fishermen had been disciples of John, before they knew Jesus, but they had remained fishermen. Then the Master flashed into their lives, and they became fishers of men. Their call was a gradual process of deepening apprehension of Jesus' work and of increasing loyalty and devotion to His matchless personality. It began at the Jordan (John 1:35-51), and it culminated in the final summons at the seaside, "Come ye after Me" (Matthew 4:19). It started with admiration, and it ended in adoration.

And thus it has been through the ages until now. The call and response of these four men typifies the redemptive work of Christ. What He began in the flesh, He has continued to do by His Spirit. He has redeemed men from sin. He has made them His disciples. The Church of Christ is the spiritual descendant of this first nucleus, consisting of four men who had been made new creatures by the Master. It exists for the purpose of continuing and extending the work of Jesus. In His name, it preaches the glad tidings of the Kingdom of heaven, calling men to repentance, and summoning them to the privileges and duties of the children of God.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

January 19th—Shall We Abolish or Expand Missions? Why? Matt. 28:18-20; Acts 1:8.

There can be but one answer to the ques-

tion raised in this topic. The Christian is pledged to the missionary program because it lies at the very heart of the message of Christ and constitutes the chief mission of His Church. There are, however, two types of people who question the modern missionary movement. The first is composed of the enemies of Christ. They would hinder His cause and thwart His plans and purposes for the world. Sometimes they do this openly and aggressively. They frankly acknowledge that they are not in sympathy with the principles of Jesus and have no part in extending His Kingdom in the world. Usually such people are very ignorant or very selfish or very prejudiced. There are others who simply ignore the will of Christ in the spread of His gospel. They do not oppose it, do not antagonize it, but they stand aloof. They are not interested in it. They think it does not concern them, or they wish to escape some of the obligations which it might involve on their part. There are members of the Church who are not interested in missions because they are unwilling to contribute to the cause. Such folks may profess their loyalty to Jesus but in their attitude and acts they are real enemies of Christ. They hinder His work rather than help it.

The second type of people who question the missionary movement might be called "conscientious objectors." They have made a study of world conditions, of the progress which other nations the world over have made and they have reached the conclusion that every nation should choose its own religious beliefs and should work out its own spiritual destiny according to the principle of self-determination. They feel the time has come when foreign missionaries are no longer needed, when the truths they taught and preached have become self-propagating and must now be expressed in the thought forms and in the life of the people themselves. The time, of course, will come when all this will be true, when the work of foreign missions as it is now carried forward will cease and the task take on a Home Missionary aspect for each nation by itself. There was a time when missionaries were sent to America from Europe. We here were then a foreign mission station, but that has long since been changed and the task of Christianizing America is a Home Mission enterprise. The time, however, has not yet arrived when we can refrain from sending missionaries to so-called non-Christian lands or recall those who are working in those countries. We certainly cannot abolish missions, but on the contrary must expand the same. There are vast areas of population in the world to whom the gospel has not yet been preached and who have no knowledge of Jesus Christ.

The fundamental urge of missionary expansion lies in the command of Christ. His last words on earth were: "Go ye into all the world and make disciples of all nations," and on the eve of His ascension He said: "Ye shall be witnesses unto Me in Jerusalem, in all Judea, in Samaria and unto the uttermost parts of the earth." Here we have the marching orders for the Church. Here we have the imperious command of Christ. This command should be obeyed as well as any other given by Jesus. Failure to fulfill it is disobedience to Christ. The question is not what I may think about it, whether it appeals to me or not; ours is not to ask the reason why, but to go and do and die. Loyalty to Christ is the test of true religion. Following Christ does not mean loyalty to a given doctrine, to a mode of worship or to a form of Church organization; it means loyalty to the command of Christ. It is enough for the believer that Christ has commanded His followers to go into all the world. It would, therefore, be an act of disloyalty to abolish the work of missions. It would be contrary to the plan and purpose of Christ for His Church.

Expansion of the missionary work has a

reflex influence upon the Christian. It provides a suitable and wholesome expression of one's own spiritual life. It furnishes an outlet for sympathy, prayer, service and sacrifice. Without this one's own Christian life would shrivel up and die. And this is true also regarding the Church. The Church that is not interested in missions is not a Christian Church. It may be a club, a fellowship, a congenial society, but it is not a part of the body of Christ. The Church that is not interested in missions is self-centered and sooner or later loses its vitality. It has always been so. In the early days of Christianity the Church at Jerusalem had no missionary program or passion and it degenerated. Its members became so poor that collections had to be taken for them in some of the other Churches founded by Paul. The Church at Antioch had a missionary spirit. It gave up its pastor and its assistant pastor to go forth as missionaries to other parts and that Church grew and multiplied so that practically the whole city of 200,000 people belonged to the Church.

Those, therefore, who have the cause of Christ at heart, who believe in His program for the Church, who love Him enough to obey Him and to spread His gospel throughout the world, who believe in the brotherhood of all men and desire that all should share the blessings of Christ will not want to abolish missions, but will do all they can to expand the Kingdom of Christ so that He may be Lord of all, and "the knowledge of the Lord cover the earth as the waters cover the deep."

A LETTER FROM FLORIDA

My Dear Editor:

As a family we all enjoy the weekly visits of the "Messenger." It is like a good friend telling us each week what the Church of our choice is doing to further the work of the Lord. This is all the more true when you are many miles away, where there is no Reformed Church. It is hard to get away from your early training. Well, it can't be done. One would be an ungrateful child to forget his parents. The same holds true of the Church. It is my daily prayer to be given health and strength, and an opportunity to get back into the pastorate.

It is to be sincerely hoped that the "Messenger" will be more widely read by the Reformed people. I have read the "Messenger" since early childhood. Its influence has been felt through the years; and how any home that calls itself Christian, if at all able, can get along without the Church paper is more than I have been able to fathom. There is something sadly wrong somewhere.

People as a rule want to know what is going on in the world around them by reading the secular papers, which is all very well, to keep posted on the current news of the day. But why is it not equally important to be posted on the most vital things of the day—and that is the work of the Church of the living God? Read news that is inspiring, clean and uplifting. The soul needs good, healthy food for its spiritual growth and development.

If any of our Reformed Church people are anticipating making their future home or winter home in Florida, now is the time to buy. Property will never be cheaper than it is at the present time. You can buy a good property, well located, for \$5,000, or by going out as low as \$550 to \$600. Prices vary of course, as to location, size of lot, and the kind of house desired. Southern Florida is a fine place to be during the winter season. Mrs. Dr. A. C. Shuman, son and daughter, spent Saturday night, Dec. 28, in Ft. Lauderdale and went with us to the morning service at the Presbyterian Church, where we at-

tend. When you come to Florida, don't forget us.

—H. S. Nicholson.
Ft. Lauderdale, Fla.

OBITUARY

ELDER ARTIS A. KEENER

Following a brief illness of pneumonia, Elder Artis A. Keener died at his home in Winston-Salem, N. C., at the age of 46 years, 11 months and 10 days. Mr. Keener received his preparatory education at Crescent Academy, and was graduated from Catawba College in the class of 1906; later he studied law at the University of North Carolina. Though an attorney-at-law he is best known for his services in the schoolroom as principal and teacher. While a student at Crescent Academy he was confirmed a member of the Reformed Church by the late Rev. J. M. L. Lierly. A number of years ago he transferred his membership to the Memorial Reformed Church of Winston-Salem, where he took an active part in all Church activities, serving the Sunday School as superintendent, and the congregation as elder, in which capacity he represented the Church at Classes and as delegate elder.

In 1911 he was married to Miss Lottie Klutz, daughter of the late Dr. and Mrs. P. J. Klutz, to which union were born one son and one daughter, who with their mother survive the deceased. The body was brought to Maiden and the funeral services were conducted from the home of Dr. A. Flint Klutz by Revs. John A. Koons and C. C. Wagoner. In the passing of Elder Keener, the widow loses a devoted companion, the children a loving father, the Church an active member, the pastor a confiding friend and the community a Christian gentleman.

—J. A. K.

MRS. J. E. SHEETZ

Gertrude Agnes Scheetz, daughter of Benjamin and Emaline Wier Reichard, was born in Sharpsville, Mercer County, Pa. She was baptized in infancy by the sainted Rev. Frederick Pilgrim, who was at that time pastor of the Shenango Charge, near Greenville, Pa., and the stated supply pastor of the small congregation at Sharpsville. She was confirmed by the Rev. D. H. Leader, who was then pastor of the Meadville Charge. During these years, while her home was in Sharpsville, she was active in Grace Reformed Church, of which she was a member. She was an officer in the Sunday School, and a member of the choir.

On April 14, 1904, she was married to the Rev. J. Edwin Scheetz, who had been pastor of the Sharpsville Church for a period of 4 years, and had but recently been elected to the Denmark-Manor Charge, near Greensburg, Pa. The Rev. Jacob Wiant, a former pastor of the Sharpsville Church and a very intimate friend of the Reichard family, performed the marriage ceremony, assisted by his son, Rev. Henry Harbaugh Wiant, a close friend and classmate of Rev. Mr. Scheetz. Mr. and Mrs. Scheetz came to Harrison City immediately after the wedding ceremony.

Mr. and Mrs. Scheetz have labored together in the following fields: Harrison City, New Kensington, Berlin, Pa., Brewster, Ohio. In April, 1925, Rev. Mr. Scheetz accepted a call from the Everett, Pa., congregation, where he and Mrs. Scheetz next took up their abode. Mrs. Scheetz soon found work in the Everett congregation as a member of the choir, and in the Sunday School as superintendent of the Primary Department, which position she held until ill health compelled her to lay down the work which she so dearly loved. She passed away on Saturday evening, Nov.

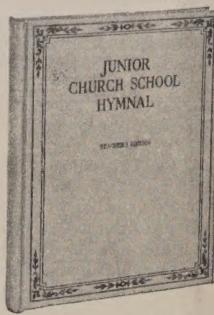
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30, at 5.30 P. M., at the parsonage in Everett.

The following Monday, her many friends gathered at her former home, where the funeral services were held, in charge of the Rev. R. R. Jones, assisted by Revs. J. Albert Eyler, D.D., John W. Albertson, J. Earl Dobbs, and Rev. Mr. Turner of the local M. E. Church. On Tuesday morning, Rev. Mr. Detwiler, of the Church of the Brethren, held a very brief service before removing the body for burial. The body was taken overland to Sharpsville, Pa., to

the home of her sister, Mrs. D. F. Risher. A brief service was held here, conducted by the Rev. Gideon Fisher. Her remains were laid beside those of her father and mother in the beautiful cemetery at Sharpsville. Mrs. Scheetz is survived by her husband, 5 sisters and 2 brothers. Mrs. Scheetz was a woman of a beautiful and kind spirit. All who knew her loved her. Though in poor health for several years, she was always pleasant and glad to see her friends.

—R. R. J.